THE

# Young Man's GUIDE,

Through the Wilderneſs of this World to the Heavenly *Canaan*.

Shewing him how to carry himſelf Chriſtian-like in the whole courſe of his Life.

*Wherewithall ſhall a Young Man clear e his way? by taking heed thereto acc ding to thy word*, Pſalm 119. 9.

*Gouge*.

LONDON,

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E.FAULKNER

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E.FAULKNER

## *The Epiſtle Dedicatory to the Youth of* England, *eſpecially to thoſe who are in or about the City of* LONDON.

*Sirs,*

THough I fear you are not all of you in ſo good a condition for your ſouls, as that I may apply thoſe words to you without exception, which are in 1 *Joh.* 2. 14. *I have written unto you, young men, becauſe you are ſtrong, and the word of God abideth in you, and ye have overcome the wicked one*: yet the ſearcher of all hearts knoweth, that I have written this Preface, and the enſuing Treatiſe to you, out of an earneſt deſire that it might be ſo with you. As you are the *Flower*, ſo you are the *Hope* of this preſent generation. If God be not pleaſed to raiſe up from among you ſome conſiderable number of true Converts to Jeſus Chriſt, it will be ſad indeed, both for your ſelves, and for the Church of God: For your ſelves, becauſe if you be not converted to Jeſus Chriſt, you will be confounded by him. And for the Church of God, becauſe if you be not lively ſtones in it, you will be either profeſſed enemies, or but pretended friends.

My Self and Others, that ſtand upon the brink of Eternity, by reaſon of age, can ſee better than your ſelves (becauſe we have had experience of it) that your youthful time is a dangerous time, wherein, however you may now rejoyce, yet if you take not heed, you may contract ſuch guilt to your ſouls, as may make you to mourn hereafter, yea for ever, *Prov.* 5. 11, 12, 13.

You are apt to put by convictions, and the calls of Grace, in hope of longer life, and ſo to be unwilling yet to repent, becauſe you are too confident that you ſhall not die; as if holineſs were not a thing in ſeaſon for ſuch as you are.

But doth God put off doing good to you, till you are old? Is he not *Now* preſerving of you, and providing for you while you are young? And hath he not been looking after you in the Womb, in the Cradle, in your Childhood, and even to this day? Who hath brought you along to the Growth and Stature to which you have attained? Hath not the hand of the Lord been in all this? Why then will you put off the doing ſervice to him, till you are old? What horrible unthankfulneſs is this to God? And where do you prove in all the Bible, that you ſhall live ſo

long? or, that you shall without fail dye God's servants, if you live slaves to sin and Satan? Have you the Spirit of Grace at your command? When it comes and knocks at your hearts for an entrance, can you bid it stand by for a while, till you have run your course in sin, and then cause it to return again, and sanctifie you, when that sad race is at an end? God will make you to know, that if you will not have mercy in his time, you shall never have it. Indeed he stoops very low in the saving of souls; but never doth he condescend to this, that a sinner shall find mercy when he will.

You are now about that point of your life, wherein Christ brings his righteousness near to you; and the favour of God, and eternal salvation is in some sort within your reach, *Isa.* 46. 13. But if you should let your opportunity slip, there is none of you can fetch it back again, *Prov.* 1. 28. &c. Take heed, you that are in your sins, lest instead of hearkning to that voyce of God that bids you *come away*, you hearken to the voyce of Satan, that bids you *stay*. If your bodies were upon sinking ground, what haste would you make to remove your feet, lest if you should abide there but a little longer, you should be swallowed up, and past recovery? Oh that you were but as wise for your souls, which are every moment in dreadful danger till you are born again!

But because I intend to be brief in the way of an Epistle, (for the Porch must not be too great where the House it self is but little) therefore I will say somewhat more to you, as you may be considered under a twofold distinction, and so conjoyn you again with a concluding word to *ALL* of you in general.

There is a double distinction under which I would consider you, and speak to you.

1. Some of you are the Children of Godly Parents, others are not.

2. Some of you are yet in your Apprenticeships and service: and with others of you that time is expired.

You that are the Children of Godly Parents, (according to the first distinction) Oh! if you should not be good, what can you have to plead for your selves? I take it for granted, that you have had the advantages of your Parents gracious instructions, holy examples, and fervent prayers. Have you forgotten that charge they laid upon you to fear the Lord? much like to that of *David* to *Solomon*, 1 Chron. 28. 9. *And thou* Solomon *my Son, know thou the God of thy Father, and serve him with a perfect heart, and with a willing mind; for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee, but if thou forsake him, he will cast thee off for ever.*

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Why will you let the Pains, the Prayers, the Tears, the Desires, the Hopes of the Father that begot you, and the Mother that bare you, to be lost and frustrated? If your Parents be yet alive, would it not be the joy of *their* hearts to see that God had Circumcised *yours*? And if they be dead, will you not be afraid to meet them at the Tribunal of Jesus Christ, in an unregenerate condition? It was no small mercy to you, that God should make you to be the *seed of the righteous*: and it will be no small aggravation of your sin, if you should not be a *righteous seed*. Perhaps besides your immediate Parents, your Fore-fathers and Ancestours were such as walked with God in their several generations, and so Godliness hath (through free-grace) been, as it were, entailed upon your house, from one age to another. Now what a dreadful thing would it be, if any of you should cut off the entail of Godliness! Or that you should go to Hell, whose Parents are going, or gone to Heaven. Let me desire you to observe those words of *David*, Psal. 116. 16. *Oh Lord, truly I am thy servant, I am thy servant, and the Son of thy handmaid.* That you are the sons of the servants, and hand-maidens of the Lord, should be lookt upon by you, as a strong engagement to be the servants of the Lord your selves.

As for you whose Parents are not godly, that must not keep you from labouring to be so, because if they are not such, yet they should be such. And rather than they should be wicked for want of some body to give them warning; so far should you be from following them in their unlawful steps, that you your selves are bound in Conscience in an humble reverent manner to inform them of their sin, and danger. See *Jonathan* doing it to *Saul* his Father, 1 Sam. 19. 4, 5. It would be the highest madness in you to throw away your own souls, though you should see your own Fathers throwing away theirs before you.

As I said before to those whose Parents were gracious, that it would be a dreadful thing for them to cut off the entail of Godliness; So now I say to you whose Parents are wicked, that it would be a blessed thing for you to cut off the entail of sin; which if you shall do, will also cut off the entail of those Judgments which otherwise might come upon you for your Father's iniquities. Read to this purpose, *Ezek.* 18. 14, 15, 16, 17. And oh what an honour will this be to you, if you shall do that which is right in the sight of the Lord, when those out of whose bowels you came, did that which was evil! Mark what notice is taken by way of commendation of young *Abijah*, the Son of wicked *Jeroboam*, because *in him was found some good thing towards the Lord God of Israel, in the house of* Jeroboam, 1 Kings 14. 13. It is matter of great thankfulness, and rejoycing to any be-

holder, that good children should come even out of a good family: but that the branches should be holy where the root was not, is matter of greater admiration and praise. And yet such wonderful mercy doth the Lord sometimes shew to some Children, who neither by the Fathers, nor Mothers side, can plead any right to the Covenant of Grace. Be not discouraged therefore from looking after the Promise, because you are not, according to the natural birth, the seed of true believers: but repent and believe the Gospel, and then, instead of that (and which is more than that) you will according to the spiritual birth, be the Sons of *Abraham*, yea the Sons of God.

Now, in order to the second distinction. Some of you are yet in your Apprenticeship and Service, in which you ought to behave your selves with that obedience to your Governours, with that diligence and faithfulness in the Duties of your places, that you may be blessings to the families into which God by his Providence hath called you. Take heed of pride, stubbornness, idleness, evil company, and of wronging your Masters in the least kind. Be much in the consideration, and imitation of *Jacob*, and *Joseph*. The first of which served *Laban* with all his power, *Gen.* 31.6. And the other was so careful and conscientious in his Master's business, that he made him Overseer of his house, and put all that he had into his hands, *Gen.*39.4.

I would advise you to get such Scriptures by heart which instruct servants in their duties, especially these *Ephes.*6.5,6,7,8. *Col.* 3.22,23,24,25. 1 *Tim.* 6.12. *Tit.*2.9, 10. 1 *Pet.*2.18,19. &c. Take your Bibles, and turn to these places, and read, remember, and practise them.

And because there is a sort of wicked young ones, who not being contented with being vile themselves, do desire to draw others into the fellowship of their works of darkness, therefore let not that word depart from you, in *Prov.*1.10. *My Son, if sinners entice thee, consent thou not*: and verse 15. *My Son walk not thou in the way with them, refrain thy foot from their path*: See also *Prov.* 4.14,15. &c.

Consider what a comfort it will be to you, when you shall be out of your Time, to look back upon those years, for the term of which you were bound to your Masters, and to have the testimony of a good Conscience, that you have been faithful. Strive to be such in your service, that when you are to be gone from your Masters, they may rather be sad, than glad to part with you; and consider that those that are not good servants, are never like to be good Masters. Whatever difficulties or hardships any of you may meet with in your Apprenticeship, by the sinful neglect of your Governours in doing their duty, let not that

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keep you from doing yours: and pray to God to help you through all, and to sanctifie the world to you: And if ever you should come to have servants your selves, look that you be better to them, than such Masters have been to you.

And now for you, Young men, whose years of Apprenticeship are expired, and who are no longer servants, because you are free from your Masters, You have a wide World before you, take heed that you be not lost in it, by wandring from the paths of God's commandments, either,

1. In the abusing of your liberty, or,
2. In the using of your Trades.

As for your *Liberty*; Remember that though the yoke of your Masters be off, yet you must keep the yoke of Christ on: or you must take it upon you, if yet you have not. As you had a Master on earth whose Servants you were to be for a certain time, so you have a Master in Heaven, whose servants you must be for ever. And this will be no unwelcome news to you, if you do but understand what a good Master the Lord is to all that serve him in sincerity, and with all their heart. Though therefore you have obtained freedom from man, yet you must not take any freedom to sin against God; and though you are, in that respect, at your own dispose, yet you must not live as if you were your own. I think that Young men at the coming out of their Time had need count it one of the special times of their life, wherein they should be most watchful. For it may be easily observed in too many, that there is such profaneness then manifested, as if hell were broken loose.

In the using of your Trades and Callings in your own Houses and Shops, to which you are come, you must manage all things as those that do not make mens practices but God's precepts the rule of your buying and selling, and dealing. Beware of the love of money, which is the root of all evill. If an estate will not come handsomly within your reach, but you must go out of God's way to get it, let it pass, it is not worth the having. I would not for all the World have that to answer for, that some have for growing rich by unwarrantable ways. That will be bad gain at last which brings the loss of the soul. It is mens horrible unbelief, and ignorance, and distrustfulness of God's all-sufficiency, that makes them think they shall not get enough for themselves, and theirs to live comfortably upon, unless they should stretch their Consciences beyond the due bounds. And sure that which is unjustly gotten will be followed with a *blasting*, when that which is honestly come by, will be followed with a *blessing*.

And now for a conclusion to all of you. What hath hitherto

been spoken, is but, as it were, to prepare you a little for tha great duty of *Remembring NOW your Creatour in the days of you YOUTH*, to which as you are commanded by God, so you are ex horted and directed by me in the following discourse. *You hav had the Fathers of your flesh, who have corrected you, to whom you hav* (or should have) *given reverence: but there is a Father of your Spi rits, who hath Created you, how much more should you be in subjection unto him that you may live?* Heb. 12. 9. Be sure, you never wel remember your selves, if you forget the Lord. When the Pro digal-Son came to himself he presently thought of returning to his Father, *Luke* 15. 17, 18, 19. Notwithstanding all your sins a gainst God, his bowels of love will receive you, if you do no refuse the mercy that is offered you. He knows as well how t pardon the penitent, as to punish the impenitent. It is his infi nite goodness to your souls, that you should have some to war you before it be too late. In the number of which I have de sired to be one, out of an hearty well-wishing to your eterna good. I shall greatly rejoyce, and bless the Lord, if I may b instrumental by any poor endeavours of mine to get you fre from that guilt which is mentioned in Deut. 32. 18. *Of the roc that begat thee thou art unmindful, and hast forgotten God that form ed thee.* Now read and consider what follows, and the Lor give you understanding, and add his own blessing, teaching yo faithfully to improve all the helps and furtherances he is pleas to vouchsafe unto you for your souls advantage.

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# Young Man's Guide.

## CHAP. I.

*The Exposition of the Words:*

Eccl. 12. 1. *Remember now thy Creatour in the days of thy Youth.*

THE Royal Preacher King *Solomon* in the latter part of the foregoing Chapter, doth by an emphatical *Irony* dissuade young men from those youthful lusts, and sensual pleasures, whereunto they are naturally addicted; and that by the consideration of that dreadful account they are to give unto God at the great day, as vers. 4. *Rejoyce O young man in thy youth, and walke in the ways of thine heart, and in the sight of thine eyes, but know thou, that for all these things, God will bring thee into Judgement.* As if he had said, since thou art so set upon it to have thy will, and thy way, to suck the sweet and make the best of what is before thee, take thy course, take thy fill of thy pleasure, ease, and hearts content whilst thou livest: but remember what comes after, and know that for all thy sweet morsels, and pleasant draughts, for all thy pleasant sins, and youthful liberties, and those vain and wicked courses, wherein thou now takest such content and delight, God will bring thee into judgment: dye thou must, thou knowest not how soon, and after death thou shalt be brought before Gods Tribunal, there to answer for all that thou hast done, and receive a just recompence of reward. Remember this, O Young man, and then go on thy way at thy peril.

*Solomon* having thus dissuaded young men from their youthful lusts and pleasures: In the beginning of this Chapter he perswades them to the seeking of God, and that from their youth, and younger years, by several arguments.

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The first is couched in the four first verses of this twelfth Chapter, taken from the unfitness of old men to set themselves to the service of God, which they have neglected all the former part of their lives: *Remember now thy Creatour in the days of thy Youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them.* Briefly to clear the words.

*Remember.*] Young men of all others in this case, have but short memories, are apt to forget God, his ways and judgements, and to leave the care and minding hereof to their old age. Therefore the Wise man knowing how unfit and unseasonable that would be to enter upon so great a work in, adviseth them to begin betimes, and early to fix their thoughts on God, and to consecrate their strength, from the very first to him. For this *remembrance* in the text doth not only import an *act of memory*, but such a calling to mind as works upon the affection, and practice, so as to set us a doing of what we know and remember.

To *remember God* is the same as to *know God, to love and fear and serve him.* 'Tis the same counsel which *Solomon* here gives, which once he received from his aged Father, 1 Chron, 28. 9. *And thou* Solomon *my Son, know thou the God of thy Father, and serve him with a perfect heart, and willing mind.* As God is said to remember man, when he thinks upon him to do him good: So man doth then remember God, when he thinks upon him to do him service.

*Thy Creatour.*] From whom thou hadst thy being, and well-being, thy Creation and Preservation, and therefore owest thy self, and service unto him. As thou art from God, so thou oughtest to love and live unto him: he made thee this living soul after his own image, and thereby as thou art more capable, so art thou the more obliged unto him; and that

*Now in the days of thy Youth.*] Which is the prime of thy time, the flower of thine Age, the strength of thy life, when thou art able to do him the best service. God will be served with the best and all thy strength, and will not be put off till thy strength be gone; therefore now in the flower of thy youth give up thy self unto him.

From the drift and scope of *Solomon* in these words, may be raised this point of Doctrine.

Doct. *It is a duty incumbent upon all young men to consecrate the prime and strength of their days to the service of God.* So to remember God as to devote themselves to him. This was Typified under the Law, where the Lord required the *first-fruits* to be dedicated unto him, the *first-born* to be sanctified unto him, and the *young Wallocks and Lambs* to be offered in Sacrifice unto him. Which was written for our learning, to teach and instruct us, to offer

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unto God the ſervice of our youth as well as the ſervice of our old age. And is it not moſt equal that as the *firſt-fruits* of other things, ſo the *firſt-fruits* of man, of his ripened underſtanding and affections ſhould be given unto God? Was the Lord greatly offended when as men reſerved the beſt of the flock to themſelves, and offered the old, the blind, and the lame unto him? And will he be well pleaſed that we devote our youth, and younger years to the ſervice of Satan, and the ſatisfying our own luſts, and reſerve for him only our decrepit old age?

This is likewiſe commended to us in the example of divers *young men* recorded in Scripture. We read of *Iſaac*, that while he was *young* he accuſtomed himſelf to prayer and meditation, *Gen.* 24. 63. Of *Joſiah*, that *when he was eight years old, he did that which was right in the ſight of the Lord: And in the eighth year of his reign, while he was yet young, he began to ſeek after the God of* David *his Father*, 2 Chron. 34. verſ. 1, 3. Of *Obadiah*, that *he feared the Lord from his youth*, 1 King. 18. 12. And of *Timothy*, that *from a Child he had known the holy Scriptures, which were able to make him wiſe unto ſalvation*, 2 Tim. 3. 15. If any ſhall ask, *wherewithall ſhall a young man cleanſe his way*? Surely by following the example of ſuch rare young men as theſe were.

The Reaſons of the point.

Reaſ. 1. *Youth is the fitteſt time that can be given unto God, as being the Spring-time, and excelleteſt part of thy life.* In the *grave* there is no ſerving God: in thine *old age* it is bad ſerving him, by reaſon of the manifold weakneſſes and infirmities which do accompany the ſame: therefore *thy Youth* muſt needs be the fitteſt time for his ſervice. For,

1. *Youth is moſt active and vigorous, quick and lively, being not at all clogged with the infirmities of age.* Then is thy body ſtrongeſt, thy wit ſharpeſt, and thy memory moſt capable, and retentive. How unworthy then is it for thee to Sacrifice thy youth to *Bacchus* and *Venus*, to ungodly ſenſuality and luxury, and at laſt to lay thine old bones upon God's Altar? O what pitty is it, that the Devil, the world, and the fleſh ſhould have thy cream and flower? And how ſhameful that God, to whom thy whole life is due, ſhould have only thy bran, and dreggs.

2. *Youth is the time of ſtrength*, and the ſervice of God being no eaſie work calls for thine utmoſt ſtrength; the ſtrength of thy body, as well as the ſtrength of thy mind. Our Saviour requires, *ſtrive to enter in at the ſtrait gate.* The word in the Greek ſignifieth a ſtriving with our utmoſt skill, ſtrength, and activity, as wreſtlers do for maſtery. And ſaith the Apoſtle, *work out your ſalvation*, where the word in the Original ſignifieth to work with the greateſt induſtry. Old men whoſe ſtrength is waſted, are

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like to make but poor wreſtlers, and as poor workers: And therefore what fitter time can there be in earneſt to ſet upon the difficulties of religion, and godlineſs, and the mighty and weighty works thereof, than in the ſtrength of our days?

Reaſ. 2. *The ſervice of thy youth is the moſt acceptable ſervice unto God.* When *Abraham* manifeſted his willingneſs to Sacrifice *his young Son Iſaac*, upon the command of God, oh how kindly did the Lord take it! and thereupon promiſed, yea ſwore unto him, ſaying, *Becauſe thou haſt done this thing, that in bleſſing I will bleſs thee*, Gen. 22. 16. In like manner, if thou ſhalt conſecrate thy younger years unto God, which is, (as it were) to ſacrifice thy *Iſaac*, he will take it kindly at thy hands, and thou ſhalt be remembred with a bleſſing in thine age: *for with ſuch ſacrifices God is well pleaſed.* When our Saviour heard the rich man in the Goſpel ſay, *All theſe commandments have I kept from my youth*, The Evangeliſt noteth that *beholding he loved him*, to ſhew poſſibly, how he loveth the ſervice of young men, how pleaſing and acceptable it is to him. And it is queſtionable, whether God who calls for the firſt fruits of thy life, if thou deny him that, will accept the gleanings of thine age.

Reaſ. 3. *Another reaſon may be taken from the momentary ſhortneſs, and mutable uncertainty of thy life.* So *ſhort* it is that the whole of it from firſt to laſt is little enough for thy neceſſary work. To get an intereſt in Chriſt, to mortifie thy luſts, to furniſh thy ſelf with grace, to fill up thy fruits of righteouſneſs, and thereby to make ſure to thy ſelf a better life, believe it, theſe are not the works of a few days or hours.

And ſo *uncertain* is thy life, that thou haſt no aſſurance of living one day longer. And therefore as thou haſt any regard to the eternal welfare, and ſalvation of thy precious ſoul, it behoveth thee now, even now to ſet to thy work, to abandon thy ſins, to cloſe with the tenders and offers of Jeſus Chriſt, to give up thy ſelf to the ſervice of God; For thou knoweſt not what a day or an hour may bring forth.

Reaſ. 4. *May be taken from the uncertainty of converſion in thine old age.* Though thou wert ſure to live long, even to old age, and thereupon ſhould'ſt give up thy ſelf to thy ſenſual liberties, and incourage thy ſelf therein by the hopes of an after repentance: yet how canſt thou be ſure, that then at laſt thou ſhalt repent? Converſion is not in man's power, it is the work of God which he is pleaſed to work on whom, and when he will. God is merciful to offer grace, but he is juſt alſo to puniſh the neglect thereof. I have read a ſtory of a prophane fellow who was often wont to ſay, he doubted not but that he ſhould repent at laſt, if he had but time to ſay three words, *Domine miſerere mei*, Lord have mercy

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*on me.* Not long after riding over a crazy bridge, both horse and man fell into the River. But instead of saying the former words, he cryed out in these three words, *capiat omnia Dæmon*, the *Devil take all.* Young men, let this be a warning to you all, venture not on to morrow, but *to day if ye will hear his voice, harden not your hearts*, Psal. 95. 7. Now God calleth and inviteth thee to turn from thy sins unto him, and in good earnest to set upon the practice of an holy life. He now knocketh at the door of thine heart, offering to enter, that he may dwell with thee; but if thou refuse to let him in, how knowest thou whether ever he will knock again? and what if he should not? O what if he that knocks at thy Door to day should (if thou now open not) never knock, or look after thee again for ever? O where must thine everlasting dwelling then be?

Reas. 5. *May be taken from the manifold mischiefs which will follow upon thy neglect of God in thy youth.*

1. *The longer thou puttest it off, the more difficult thou wilt find it.* The difficulty of it will be encreased by delay: if thou find in thy self an unfitness or indisposition to serve God in thy youth, thou wilt be more unfit and indisposed in thine age: for both sin groweth stronger and stronger, and thou weaker and weaker. Therefore 'tis rarely seen that such who serve the Devil in their youth, do serve God in their old age. How seldome do we hear of an old sinner converted? *Can the Ethiopian change his Skin, or the Leopard his spots; then may ye also do good, who are accustomed to do evil*, Jer. 13. 23. As if it were a thing impossible for one that hath continued long in a course of sinning, to leave and forsake it; and to give up himself to the service of God. Surely with man it is impossible, though not with God, unto whom all things are possible. It will be therefore thy wisdome, betimes, even in thy youth to set thy self against the power of thy corruptions, lest they grow too strong in thee to be mastered and subdued.

2. *By refusing to serve God in thy youth, thou wilt provoke him to reject thee in thy age.* If a Souldier should spend the strength of his days in service against his Prince, and in his old age offer his service to him, would he, think you, accept thereof, and not rather reject both him and his service? Canst thou imagine that God should accept the service of thine old age, when thou hast spent the strength of thy youth in the service of Sin and Satan? Serve thy Governour so, and see how he will take it.

Reas. 6. *May be taken from the benefits which follow and accompany thine early serving of God.*

1. *Thereby thou wilt prevent manifold sins, especially thy youthful lusts*, which to many prove very bitter in their age, when God is pleased to set them home upon their Conscience, or suffer them

them to fly in their faces. *Job* speaks of some wicked men, (Job 20. 11.) *whose bones are full of the sins of their youth*, meaning that they feel more smart of them in their old age, than ever they found pleasure and delight in them in their youth.

Such as in their younger years have taken great pains, and thereby got heats and colds, are apt to cry out of Aches, and stiches in their Age. Young sinner look for it, thy early pleasures, and youthful wantonness, and that drudgery which they have put thee to, are like to be stiches in thy aged sides, and swords in thy heart and soul.

2. *The sooner thou beginnest to serve God here, the greater will be thy reward hereafter in Heaven.* For thy reward there will be proportioned to thy work here. Though no man shall be rewarded for his works, but only for the merits of his blessed Saviour Jesus Christ; yet God of his free-grace hath promised to reward us *according to our works*, as the Apostle expresseth, Rom. 2. 6. *He will render to every one according to his deeds*, implying that the measure of glory hereafter shall be proportioned to the measure of our sanctification and obedience here. Now the sooner any man beginneth to engage his heart to God, the more service will he do him in this life, and consequently the greater reward shall he have from him in the life to come. Oh what stronger argument or greater encouragement than this, can young men possibly have to devote and consecrate themselves from their youth, and tender years to the service of their Creatour?

The point being thus proved by *Scripture*, *Examples*, and *Reasons*, Come we now to the application thereof.

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## CHAP. II.

*Containeth both a Use of Reproof, and of Exhortation.*

*Use* 1. IS it a duty incumbent upon all young men to consecrate themselves to the service of God? then *such are to be reproved who devote their flower and prime to the service of Satan, and their sinful lusts; and reserve their decayed strength for God and his service*, accounting the very dreggs, and refuse of all to be good enough for him, for whom the best and principal is not worthy.

Under the Law they were forbidden to offer any thing unto the Lord *that had a blemish*, or *that were lame and blind*, Lev. 3. 1. 22. 18, 19, 20. and Deut. 15. 21. And for transgressing this Law, the Lord reprehended his people by the Prophet *Malachi* 1. 8. *If ye offer the blind for Sacrifice, is it not evil? and if ye offer the lame*

*and*

*and ſick, is it not evil? Offer it now to thy Governour, will he be pleaſed with thee, or accept thy perſon, ſaith the Lord of Hoſts?* Was the Lord greatly offended when as men reſerved the beſt of their flocks to themſelves; and offered the old, the blind, and the lame unto him? And will he be well-pleaſed, that thou ſhould'ſt dedicate thy beſt unto Satan, and reſerve for him only thy decrepit, lame, and withered age, when as thy body is full of diſeaſes, and thy mind of infirmities? Will God accept the Devils leavings? Shall ſin have thy blood, and thy ſpirits, and thy marrow, and thy God be put off with Skin and Bones? He that hath had the beſt, may even take all: God will laugh at thee in thy Evening, who laugh'ſt at him in the Morning of thy days.

Mark what the Prophet *Malachi* ſpeaketh, Chap. 1. 14. *Curſed be the deceiver that hath in his flock a male, and voweth and conſecrateth unto the Lord a corrupt thing.* Who hath the Male of thy Flock? Whoſe is the firſt born of thy ſtrength? Doth the Devil carry away that, and muſt this corrupt thing, this weak, and weary, and ſickly time of thine age be the offering for God? What thinkeſt thou will he ſay to thee, but *curſed be the deceiver that hath in his flock a male, and conſecrateth unto the Lord a corrupt thing?*

*Uſe 2. Of Exhortation unto all young men to offer unto God the firſt-fruits of their Lives, to give themſelves to him betimes, and forthwith to have done with the ſervice of their ſins, and in earneſt to betake themſelves to holineſs and righteouſneſs of life.* Though the Devil, the World, and the fleſh have been aforehand with Chriſt, and have gotten poſſeſſion of thine heart, yet now without further delay give a Bill of divorce to them all; caſt out the bond-woman, and her Children; and open unto Jeſus Chriſt, who ſtands knocking at the door of thine heart for entrance: who by the admonitions of his Miniſters, the motions of his ſpirit, the checks of thine own Conſcience doth call out unto thee, *Open to me, I pray thee, let me come in.* Oh let not thy love to thy Luſt ſo far prevail with thee, as to put off Chriſt to another time: but this day open to him, embrace him for thy Prince and Saviour, reſign up thy ſelf unto him to ſerve and obey him, before thou art too far engaged in the ſervice of ſin and Satan: ſay with *David, That God ſhall be thy God, and thou wilt ſeek him early,* Pſal. 63. 1. Even now in the ſpring of thy life;

Conſider, O young man, how unfit old age is either to grapple with thy Luſts, or thy duties, to reſiſt the Tyranny of ſin, or to bear the difficulties of Religion. We find by experience that the ſoul acting by and through the body, acts according to the diſpoſition thereof. When the body is dull and heavy through age, or infirmity, the ſoul acts thereafter.

Now therefore, O young man in the morning of thy life, while

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the faculties of thy ſoul, and parts of thy body are freſh and quick, ſet thy face Heaven-ward; Though thou haſt fooliſhly miſpent ſo much of thy oyl already in vanity and pleaſure, in ſin and wickedneſs, yet now be aſhamed of thy folly, and bewail thy former miſpent time, and manifold miſcarriages, reſolving with the aſſiſtance of God's grace, to abandon thy Luſts, and to give up thine heart unto God with all ſpeed.

Young man, if thou mind not now in the days of thy youth, the things of thine eternal welfare, it is a queſtion whether ever thou wilt do it. It is rarely found that ſuch as have run out their youth and ſtrength in the ſervice of the Devil, do ever prove the true ſervants of God in their age. For an old ſinner to be converted is no ordinary, nor eaſy thing. *Can a man be born when he is old?* was *Nicodemus* his wonder. And truly for an old ſinner to be Regenerated and born anew, may be the wonder of us all. Examples of this kind are ſo rare, that if it were conſidered, it would make old ſinners tremble. Beſides canſt thou imagine that ſuch a ſinner deſerveth favour, who cometh in to ſerve God at laſt, when he can ſerve his Luſt no longer.

Now O young man, what is thy purpoſe and reſolution? Art thou yet for thine old ways, and ſenſual delights? Or doſt thou intend to give a preſent adieu to them, together with all thy lewd companions? And to give up thy ſelf to God, to devote thy ſelf to his fear and ſervice? For ought thou knoweſt, this may be the very day and time of thy laſt choice. Oh be not ſo fooliſh and unwiſe, as to chuſe the pleaſures of ſin here for a ſeaſon (which without unfeigned Repentance will aſſuredly end in everlaſting torments) before the path of life, which certainly leads unto eternal bliſs and happineſs. Why wilt thou not now be wiſe to eternity? why wilt thou not now ſpeedily renounce thy former wicked courſes, and lewd companions, and embrace the ways of godlineſs? The Lord perſwade thine heart thereunto. Better thou hadſt never been born, than that thou ſhould'ſt at laſt be found in the caſe and way that now thou art in. What not yet enough of thy folly, and vanity? *When wilt thou return, O when ſhall it once be?*

CHAP.

## CHAP. III.

*Containeth several Objections of many young men against their early seeking and serving of God.*

I Know there are several Objections which young men are apt to make for themselves against their early seeking, and serving of God, which I shall endeavour to answer.

*Obj.* 1. I have time enough before me, and therefore may for a while longer allow my self my liberty. Hereafter may be time enough to turn from my sins unto God, and to mind the eternal wellfare of my soul.

Answ. 1. *Consider as the shortness, so the uncertainty of thy life.* How many have we known in our own experience, who when they have promised themselves life for many years, have then been suddenly taken away! Thou who saiest thou hast time enough before thee, canst thou upon good ground assure thy self of another day? If not, what folly, yea what madness must it needs be to live one day longer in such a condition, in which if thou shouldst die, thou art miserably undone to all eternity!

If thou sayest, though I am not sure to live another day, yet I am likely, being in good health and strength.

I answer, Peradventure thou maist live another day. But what man in his right senses would put his everlasting salvation upon a peradventure?

2. *Thou who delayest to serve God out of a pretence thou hast time enough before thee, I would ask thee, what shew of reason thou hast for it?* Happily thou wilt say, oh the contentment I find in my present course is so sweet and delightful to me, that I cannot as yet deny my self therein! But is thy Lust sweeter than Christ? than pardon of sin? than peace and reconciliation with God? yea than the joyes of Heaven? Sure thou art a Brute, if thou say so. And if not, why dost thou not presently reform, and return to the Lord? Is it too soon for thee yet to be happy? Thou art worthy to die for ever, who chooseſt to lie longer in the state of the dead, when thou mightest presently turn and live.

3. Though God may and doth sometimes receive unto mercy an obstinate sinner, who hath long deferred the looking after the salvation of his soul, even to his old age; yet it is rarely found that such who have slighted the tenders and offers of Grace, and turned a deaf ear to the invitations of Christ, in the former part of their lives, have at last cordially accepted of them, but have been justly left of God to perish in their obstinacy. *Because I*

*would have purged thee, and thou was not purged,* saith the Lord to his people, *Ezek.* 24. 13. *thou shalt not be purged from thy filthiness any more, till I have caused my fury to rest upon thee.*

*Obj.* 2. Should I now in my youth set upon the practice, and walk in the ways of godliness, I must look for nothing but jeers and scoffs from my companions and acquaintance.

Answ. *Those jeers and scoffs which are cast upon thee by thy carnal friends should be an encouragement, rather than a discouragement in the ways of Godliness,* in that they may prove a blessing unto thee. For saith our Saviour, Matth. 5. 11. *Blessed are ye when men shall revile you, and shall say all manner of evil against you falsly for my sake: Rejoice and be exceeding glad, for great is your reward in Heaven.* Therefore the primitive Saints rejoiced that they were accounted worthy to suffer scorns and reproaches, yea any thing for the name of Christ. Scoffs and disgraces do oft-times encrease, as the graces of Gods people, so likewise their glory. He that takes from a Saints credit, doth add to his Crown.

*Obj.* 3. If I should now in my youth set my self to the seeking and serving of God, I must look to be low and poor in the World: for who ever grew rich by a strict and holy walking? Yea, have not the rich men of the World raised their families to such greatness and grandure by wicked practices, and unconscionable dealings?

Answ. I. *True it is, the wicked for the most part thrive and prosper in the world*; God giving them their portion in this World to make them the more inexcusable.

II. *It is not Godliness, but rather the want thereof that often occasioneth poverty.* The wise man saith expresly, Prov. 23. 21. *The Drunkard and the Glutton shall come to poverty.* And speaking of the sin of *Whoredom*, saith, Prov. 6. 26. *By the means of a Whorish Woman, a man is brought to a piece of Bread*: that is, to such extreme Poverty, that he hath scarce a piece of Bread to eat, but is forced to beg from door to door, for a morsel of bread. So that it is Wickedness, and not Holiness that brings beggery and ruine.

*Obj.* 4. Should I hearken to your counsel, I should thereby deprive my self of all joy and delight, (which is the very life of my life) and lead a sad, melancholly life. For what doth more abridge men of pleasure and delight, than walking in the wayes of Godliness?

Answ. 1. *A godly life will not deprive thee of all joy, and delight, but only change thy rejoicing in Evil, for rejoicing in that which is Good.* Whereas before thou rejoyced'st in the pleasures of sin, in rioting and revelling, in chambering and wantonness; now thou wilt rejoice in the assurance of Gods Love, and of thine

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own Salvation, in the undoubted Teſtimony of his Grace, and favour towards thee, which is indeed a bleſſed change of joy, from carnal to Spiritual, from that which is vain and forthy, unto that which is ſound and ſolid.

2. *There is no joy comparable to their joy, who ſet themſelves to ſerve God in truth and ſincerity.* Such the Apoſtle *Peter* ſaith, *Rejoice with joy unſpeakable and full of glory*, 1 Pet. 1. 8. Therefore the Wiſeman ſpeaking in the commendation of Godlineſs, ſaith, *Her wayes are ways of Pleaſantneſs*, Prov. 3. 17. Whereby it appeareth that Godlineſs doth not deprive men of all joy, and delight: but rather the more Godly any are, the more joyful, at leaſt the better right and title they have thereunto; whereupon ſaith one, *Wouldſt thou live cheerfully? then live Godly.*

The which ſhould be an encouragement unto all young men, who are yet unreſolved, ſpeedily without any further delay, to conſecrate their youth and younger years unto God and his ſervice; betimes to walk in the wayes of godlineſs, that ſo their lives may be the more comfortable, and joyfull.

## CHAP. IV.

*Containeth Directions ſuitable to young men.*

HAving anſwered the *Objections* of ſome Young men againſt their early ſerving of God. I come now to give you ſome *Directions ſuitable to your ſtate and Condition.*

1. *Labour to be well rooted and grounded in the principles of Religion*, otherwiſe you will ſoon be carried away with every wind of doctrine, and ſo made a prey to every ſeducer. Obſerve who they be that are eaſieſt ſeduced by *Papiſts*, *Quakers*, and *falſe Teachers*, and you will find that they were ſuch, who were never well grounded in the Principles of Religion. As therefore thou wouldſt be preſerved from all erroneous Doctrines, and damnable Hereſies, labour in the uſe of all means God hath ſanctified, that thou maiſt be well rooted and grounded in the truth. To that end,

1. *Learn ſome good and ſound Catechiſm.* If thou canſt not get it by heart, then read it over again, and again. Thou maiſt read and hear much, and yet never attain to a well grounded knowledge in Religion, till thou beeſt well inſtructed in the Principles of it. This the Apoſtles well knew, therefore they delivered to their ſeveral Churches a *form of Doctrine*, which contained the fundamental Principles of Religion, which every member thereof was perfectly to learn, *Rom.* 6. 17. 2 *Tim.* 1. 13. *Heb.* 5. 12. *and* 6. 1.

2. *Take all opportunities of reading the writings of godly learned men, who by their labours have cleared the main and principal points of Religion.*

3. *Especially be frequent in reading the holy Scriptures*, which contain not only the Principles of Religion, but also all necessary truths to be known and practised. For this, *Timothy* is commended, *That he had known the Scriptures from his Childhood*, 2 Tim. 3.15.

II. *Return to the Lord.* Repent and be converted to God.

For the nature of conversion, *It is a turning, or coming back to the Lord.* Sin is our departing, or going away from God: Impenitence in sin is our keeping away from him. Conversion is our return or coming back to God.

For the better pressing this great duty I shall use two arguments.

1. Thy *Necessity*. 2. Thy *Commodity*.

1. *Thy Necessity methinks should prevail with thee.*

A necessity is laid upon thee to turn to the Lord, and woe to thee, if thou turn not; thou must turn or dye, Matth. 18. 9 *Except ye be converted, ye cannot enter into the Kingdom of God.* Necessity is a mighty argument to perswade to any thing. What is there, but necessity will perswade men to?

This argument of *Necessity* hath great place in the present case: it is of necessity that thou be Converted, for

1. *It's necessary that thou live*, that thou secure thine own being, and the blessedness thereof, that thy soul be so looked to that it be not left to die and perish for ever. This is of the highest necessity for every man to look to it, that he go not down into the infernal pit. It is not necessary to be rich in this World, to have great houses, and fine cloaths, and costly fare and many friends, to be in health, to live in credit and prosperity in the World. Thou maist be, and be happy without all this: there's many an honest poor man, who hath lived comfortably, and contentedly, that hath scarce been worth a groat, besides his labours, and it may be hath scarcely had one friend in the World to relieve him. But it's necessary to keep thee out of hell, to keep thy soul out of the hands of the Devil: this is more necessary than to have a being: better thou had never been born, than at last to be damned.

2. *It's necessary to be converted that so thou maist live.* Thou diest without remedy, thou diest without mercy, if thou turn not, Ezek. 18. 31, 32. *Why will ye die? turn and live*, Intimating that it's impossible but men must perish everlastingly if they turn not. *Except ye repent ye shall all perish*, Luke 13 3.

II. *Thy commodity or profit perswades thee to turn to the Lord.*

Commodity

Commodity is the great argument of the *thrifty World*, that puts them upon all their labours. What will not men undertake, and endure for their commodity? This chooses their habitations, builds their houses, plants their Orchards, this animates their trades, and is the encouragement and reward of all their labours, the profit that is expected to come in by them.

Why now sinner consider, godliness is the great profit. *It's profitable to all things*, 1 Tim. 4. 8. There's nothing truly profitable besides. Sinners count that godliness is good for nothing, unless to make men proud and conceited. Fools cry out with those, Job 21. 15. *What is the Almighty that we should serve him, and what profit shall we have, if we pray unto him?* They count that this is the only thing that stands in the way of their profit, their great hindrance in the world: they think they might get more, and thrive better, if it were not for this godliness: this Conscience hath been many a mans undoing. How many a man is there, that hath lost a good living, because he would keep a good Conscience? If it were not for this Conscience, men might get not only by honesty, but by fraud, or by Violence; lying, or false-swearing might then bring them in many a penny, but Conscience pares off all that gain.

But yet what-ever fools think, *Godliness is great gain*, 1 Tim. 6. 6. it is our only profit. Nothing can truly be counted our profit, but that which is, or contributes to our happiness. Wilt thou call that thy profit which when thou hast it, thou art like to be never the better for it? neither the honester man, nor the happier man? Nothing can be counted our happiness, or conducing to it, but that which either would abide by us, or do us good when 'tis gone. Holiness will abide by us, and the exercises of holiness will do us good when they are over and past. In such times when through sickness, and weakness, or some other invincible hindrances, we cannot pray or hear, or labour in the work of our souls, 'twill then be a great comfort to us, that we have prayed and heard, and laid up against such a time of need, when we had ability. The fruits of praying will remain, and the very remembrance of our faithfulness to God will be a comfort to us in our greatest weaknesses and distresses. Sinners when their dates are gone, their labours are done, their pleasures are over; then they will know whether these things be their happiness or no.

This getting life, this merry life which thou now blessest thy self in, this life will not last always with thee, and when 'tis done, then thou wilt see how wise a man thou wert in promising thy self happiness in such things as these. *Where is the hope of the Hypocrite though he hath gained, when God shall take away*

*his soul*? Job. 27. 8. Thy soul, man, thy soul must be gone: the time is at hand when God will take away thy soul, and lay it in the dark for ever: and when that day comes, where will then thy gains be? *What shall it profit a man to win the whole world, and lose his own soul*? Matth. 16. 26.

Young man, what art thou for? Art thou for profit? wilt thou study thine one commodity? wilt thou count that thy profit, which will make thee the honester man, and the happier man? would'st thou get something to comfort thee when thou art old? wouldst thou be really happy? Then go to God, join thy self to him, give thy self to him to be his servant for ever; get the Lord to be thy portion, and then thou maist say, *Return to thy rest, O my soul, for the Lord hath dealt bountifully with me*, Psal. 116. 7. Wilt thou now young man, take these arguments and urge them home upon thine heart? stand in the presence of God, and in his fear reason thus with thy self. Why should I not now become a sincere Convert to God?

1. *Is there not a necessity laid upon me*? Must I not either turn or burn? Is it not necessary for me to look to the salvation of my soul? and is there any way for that but by turning from my sin? My flesh pretends necessity for my serving of it; I must have bread, I must have cloaths, I must have money; I am sure these things are necessary for me, for I must not starve. I but is there not a higher necessity here? whether I have bread or no, whether I starve or no, I must look to it, that I be not damned for ever. *Skin for skin, and all that a man hath will he give for his life*, Job. 2. 4. I but skin and flesh, and bone and life, and all must go, rather than lose my soul. If I can live and maintain my self here in an honest way, it must be done. If I can be a rich man, and a good Christian, a wealthy man and a godly man, 'tis well enough. But whether I be rich or poor, I must have Christ, and life, and Christ I cannot have without turning from my sin to him.

What O my soul, art thou such an enemy to godliness, that thou wilt rather die, than become a godly man? Art thou so in love with thy carnal and earthly life, that thou will sell thy self to the Devil rather than change thy course? Will thy necessity prevail nothing with thee? Thou art in necessity, O my soul, in necessity of Christ, in necessity of pardon, in necessity of grace and holiness. Thou art ready to perish a slave to Lust, a slave to the Devil; these tyrants are thrusting thee down to the eternal prison, thou art in necessity of Christ; there's no hope of escaping but by getting thee into Christ.

2. *Would it not be for my profit to turn*? How can I spend my time to better advantage, than by making the everlasting King

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dom ſure to me? whom doſt thou, O my ſoul, account to have been wiſe men, and the beſt husbands in the world? whoſe care, and whoſe labour have beſt turned to account? either thoſe who have gotten oil into their Lamps, that have been ſowing to themſelves in righteouſneſs, that have been laying up for themſelves treaſure in Heaven; or they that have had their occupation wholly about this earth, or elſe loytered their time in mirth, and idleneſs? which of theſe two ſorts doſt thou think are beſt provided for? whoſe Harveſt or Vintage is like to be moſt plentiful or bleſſed? However thou judgeſt now in this ſowing-day, yet when the reaping-day comes, then in which of the two cases would'ſt thou be? either of thoſe who have ſown in righteouſneſs, and reap in mercy, or elſe in the caſe of thoſe, which have ſown to the fleſh and reapt Corruption, which have ſown in iniquity, and muſt reap in wrath and fire? would it not be more to thy profit to reap with the righteous and the godly, than with the wicked and ungodly? why, does the caſe ſtand thus? is it both neceſſary and profitable for me to be a ſincere Convert to the Lord? Come my ſoul, away with all excuſes, away with all delays, come in this day and yield thy ſelf to the Lord; come give thy ſelf, come join thy ſelf to him in a perpetual Covenant, that ſhall never be forgotten.

III. *At thy firſt ſetting up, content not thy ſelf with a competent ſtock of money to begin the world withal: but be ſure likewiſe to get a good ſtock of grace.* Thou art to drive two trades together, a trade for thy body, and a trade for thy ſoul; and each trade muſt have its diſtinct ſtock to be maintained upon. 'Tis like to be but poor trading where there is no ſtock to begin upon. Thou maiſt as wel drive a trade for thy body without a ſtock of money, as a trade for thy Soul, without a ſtock of grace. Get a ſtock of ſaving grace, a ſtock of faith and love, and habitual holineſs; upon the wiſe improvement of this, thou wilt grow rich unto God. This is the true riches, the beſt riches, a little of it is more worth than all the world.

To help you therein, take theſe directions.

1. *Mourn, and weep (if poſſibly) for thy graceleſs condition*; take up a lamentation, and ſay *woe and alas that ever I was born, eſpecially, that I have lived thus long in a graceleſs condition without God and without Chriſt in the world! O what will become of me if I die in this eſtate? Surely hell and damnation muſt needs be my portion to all eternity.* Thus make thy cloſet an houſe of mourning, and know that the mourning of thy ſoul will cauſe the yearnings of Gods bowels towards thee; ſo that he will not deny grace to a mourning ſoul.

2. *As thou wouldſt have grace, frequent the means of grace.* I

mean the Miniſtry of the Word, that being the ordinary inſtru ment, whereby the Spirit of God, who is the principal autho of grace, doth conveigh grace into the hearts of ſinners. *A* 2. 41. We read of three thouſand ſinners who had grace wrough in their ſoul, by one Sermon. Yea *Act.* 10. 44. It is ſaid *whileſt* Pe ter *was Preaching, the Holy Ghoſt fell on all them that heard the Wor*

And therefore O young man, as thou deſireſt true ſavin grace, frequent the Miniſtry of the Word, take all occaſions hearing the ſame both in ſeaſon and out of ſeaſon. And fo thine encouragement know, that as graceleſs, and prophan hearts as thine, have been ſanctified by the ſpirit of God, as the have been attending upon the Miniſtry of the word. And wh knoweth, but thou maiſt find the ſame effect of the Word upo thy ſoul, whilſt thou art waiting upon it?

3. *Beware thou neglect not the day of grace.* There are certai ſeaſons of grace, when the Lord makes tenders and offers grace to the ſouls of poor ſinners. Yea there is no man that live in the boſome of the Church, but probably he hath *his critical da* a certain time for grace, which if he neglect, it is a Queſtion whether ever it will be offered to him again. Happy therefore, an thrice happy are they who obſerve thoſe ſeaſons of grace, an know in their day, the things that concern their everlaſting peace

Now it may be God ſpeaks home to thy Conſcience, now h warms thine heart, and puts thereinto good purpoſes and reſo lutions. It will be therefore thy wiſdom carefully to obſerv and improve the ſame to thy ſouls advantage, not ſuffering ther careleſly to paſs away; leſt if thou loſe the benefit of thoſe bleſſe motions, thou loſe life and ſalvation for ever.

4. *Be earneſt with God in Prayer, who is the God of all grace, tha he would be pleaſed to vouchſafe unto thee his holy ſanctifying ſpirit* which may quicken thy dead ſoul, infuſe the grace of life, an make thee partaker of his holineſs, whereby thou maiſt becom a new Creature. Beg of God, that he would not put thee o with the things of this World, but that he would bleſs the with ſpiritual bleſſings in Chriſt Jeſus; and that he would enric thee in the inner man, with his ſaving and ſanctfying graces What the Apoſtle *James* ſaith of wiſdome is true of all grace, *any one lack it, let him ask of God, that giveth to all men liberally, an upbraideth not, and it ſhall be given him* Jam, 1. 5.

O young man, may grace be had for asking? Ask and ask a gain, never keep ſilence, nor let fall thy ſuit till thou haſt obtained

5. *Stir up in thy ſoul an earneſt longing deſire after grace.* T that end conſider the excellency thereof: Conſider, I ſay th excellency of Grace; It is a beam of the Divine Nature, a ſpar and ray of glory, which puts ſuch an excellency upon a per

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ſon, that all others are vile perſons in compariſon of him. A gracious ſoul is the rareſt piece of all Gods workmanſhip, of more worth than all the wealth and riches in the world. Nothing ſo graceth a man as grace doth, being the image of God in man, whereby he becomes like unto his Creatour, which is the greateſt excellency that can be conferred on a Creature. Yea grace is *aromatical*, it enbalmes the living names of dead Saints: whereupon a gracious perſon when he dies is ſaid to carry a good conſcience with him, and to leave a good name behind him.

I ſhall cloſe this Direction with a word to thoſe who have ſome comfortable evidence of the truth of grace in their hearts: exhorting them that they content not themſelves with any meaſure or degree of grace, but labour and ſtrive after perfection, adding grace to grace, and growing from one degree of grace unto another till they be perfect men and women in Chriſt Jeſus. Though you ought to be contented with a competency of worldly wealth, yet never talk of a competency of grace, nor take up with any degree of it already obtained, as if you had enough, and needed no more. It was the Motto of *Charles* the fifth, *Plus ultra*, that is, *more yet*, or *further yet*. And it ought to be every Chriſtians Motto, *Go on unto perfection.*

To perſwade you thereunto take theſe Arguments.

1. *Hereby you will gain a comfortable evidence of the truth of grace in you.* For true Grace hath this property, that though it be weak, yet it will grow, and encreaſe mightily. It is an ill ſign to ſit down ſatisfied, and reſt contented with a little. Sure thou haſt none at all who art ſatisfied with that little grace, thou thinkeſt thou haſt.

2. *Conſider that after the work of grace hath been wrought in you, there is a great deal more work to be wrought by you*, many luſts to be conquered, much corruption to be ſubdued, many temptations to be reſiſted, many graces to be exerciſed, ſeveral duties to be performed, many of them hard, and difficult to fleſh, many great things to be done, and bitter ſufferings to be endured for Chriſt. You may be called to the fiery tryal, and to ſuffer the loſs of all that is dear unto you. How can you imagine to go through all theſe works with a ſmall degree of grace, and meaſure of ſtrength?

CHAP.

## CHAP. V.

*Containeth Directions how to live a godly and gracious life.*

BEtake *thy self to live a godly and gracious life.* For thy help therein take these *Directions.*

I. *At thy first awaking in the morning lift up thine heart to God in a thankful acknowledgment of his mercy to thee the night past,* in giving thee such quiet rest and sleep, whereby thy body is refreshed, and thou enabled for the duties of the day. And beg of God that he would so assist thee with his grace and holy Spirit, that all the thoughts of thy heart, and words of thy mouth, and works of thy hands the day following, may be acceptable in his sight.

And in regard the Devil at thy first awaking is very watchful to take possession of thine heart, by casting in some wicked, worldly, wanton thoughts; It will be thy wisdom to prevent him, by fixing thy heart on some spiritual subject, as on God, his word, or works, his Providence or properties. Good thoughts in the morning will so season thine heart, that thou shalt retain the savour of such a gracious beginning all the day after.

II. *So soon as thou art ready, before thou goest about the works of thy calling, withdraw thy self into some private place, and there pour out thy soul unto God by fervent and effectual prayer.* Be sure to open thine heart to God, before thou open thy shop to men. This secret Prayer we find commended by Christ himself, Matth. 6. 6. *When thou prayest, enter into thy Closet, and when thou hast shut thy door, Pray to thy Father that is in secret, and thy Father which seeth in secret shall reward thee openly.* And we find that what he commanded, himself practised, for *Mark.* 1. 35. It is said, *In the Morning Christ went out, and departed into a solitary place, and there prayed.* How careful the servants of God have been therein, none will question, who are acquainted with the Scriptures.

Besides all the *Benefits* of Prayer in general, Secret Prayer hath these;

1. *It will be some Testimony of the sincerity of thine heart.* A man may join in publick and Family Prayer meerly in Hypocrisie, to gain the applause and commendation of men. But he that maketh Conscience of Praying in secret, and that in obedience to the command of God, with a desire to approve himself unto him, hath some good evidence of the truth, and sincerity of his heart.

2. *It*

2. *It is in our secret Prayers that God doth ordinarily give the greatest discoveries of his love.* Jacob met with the blessing when he wrestled with God in secret. When *Peter* was praying alone upon the House, *he saw a vision, and heard a voice from Heaven speaking unto him*, Act. 10. 9, 10, &c. The secrets of the Lord are usually revealed unto his people when they are seeking him in secret. Christ giveth his sweetest kisses, and dearest embraces to his spouse when she is alone.

Yet how is this duty of secret Prayer generally omitted, especially by the younger sort of Citizens? whose heads, and hearts, and time are so taken up with sensual pleasures, and worldly businesses, that they can scarce allow themselves any time to spend with God in secret. Surely such do plainly demonstrate that they love the world, and the pleasures thereof, more than God himself. Nay how can such say that they love God at all in truth and sincerity, when they delight not in communion with him? nor love to have any entercourse with him in secret?

Oh young men that I might prevail with you for the time to come, to be more constant in this duty; that you would not go into your Shops, till you have been with God in private, and there offered up your morning Sacrifice of Prayer and Thanksgiving. I beseech you for the sake of your precious souls, , plead no excuse from worldly businesses. The Devil and your own corrupt hearts will find many occasions to divert you from the duty, but say to them as *Abraham* to his servants, *stay you here, while I go, and worship the Lord yonder,*

Shouldst thou omit thy morning Devotions for any worldly businesses, thou wouldst thereby hazard the loss of thy precious soul for the gaining of a little Wordly Wealth, which can yield thee no true comfort. And *what will it avail thee to gain the whole World, and lose thine own soul?* Mark 8. 36.

Friend, let this my Counsel be accepted of thee, and prevail with thee; set upon a constant course of serious secret prayer, or else never talk of Christianity, or Religion in thee, thou hast nothing of it. A Christian without prayer, is a man without breath; prayer is the very breathing of a Christian soul.

In the performing thy secret devotions observe these Rules.

1. *Beware of doing them in a cursory, carelesse and formal way.* He who serves God carelesly, is like to bring a curse upon himself instead of a blessing. For *Cursed is he that doth the work of the Lord negligently*, Jer. 48. 10. Such prayers as are performed coldly, and negligently, they are as if they had not been done in Gods account, and a man is never the better for them: Yea he

is

he is the worse for such prayers, for they leave the heart more worldly and covetous, more hard and obdurate than it was before, and more guilty before God.

2. *Let thy prayers be fervent, performed with earnestness of Spirit and affection.* Set thy self in good earnest to seek the Lord, which is the only means to prevail with him; for *it is the fervent prayer only that is effectual*, Jam. 5. 16. To this end be sure thou give not way either to drowsiness of body, or distractions of mind, unto which we are all naturally too too prone: but stir up thy self to the duty, putting forth all the strength thou canst therein. Though thy strength be but weakness, yet if thy strength be in the work, God will accept thereof.

Among other directions which might be given to drive away wandring thoughts in prayer, and to raise up thine affections therein, take notice of these two.

1. *Make choice of such a place for the performance thereof, where thou mayst use thy Voice, and not be heard of others.* The voice in prayer will be found very effectual both to keep thine heart close to the duty, and to quicken thine affections therein.

2. *If notwithstandrng thou findest thy mind hath been wandring in prayer after worldly matters, it will be a good course in thy closet Devotions, to pray those heads over again, which thou deliveredst without any Observation*, labouring as to keep thine heart closer to the duty, so to perform it with more fervency, and earnestness of affection.

## CHAP. VI.

*Containeth Directions for the manner of following thy particular calling.*

HAving thus begun the day with prayer, thou must then betake thy self to the duties of thy particular Calling: for particular Callings are of Gods appointment, as for our own good, and the good of our Family, so for the benefit of others.

In following whereof have special regard both to thy *Ends*, and *Manner* of performing them.

1. For thy *Ends*. *Follow not thy worldly businesses meerly for gain and advantage, thereby to get an estate, but chiefly in obedience to the command of God*, (who requireth every one to labour in some honest calling) that thereby thou mayst serve, and follow his Providence in the use of those means he hath appointed for the getting a comfortable subsistance for thy self and family:

2. For

2. For the *manner of following thy Calling*, Obſerve theſe Rules:

1. *Be diligent therein.* To live without a Calling, or not to labour therein, are both ſinful and unwarrantable.

For thine encouragement unto diligence in thy Calling, *Solomon* tells thee, Prov. 10. 4. *The hand of the diligent maketh rich.* And Prov. 13. 4. *That the ſoul of the diligent ſhall be made fat.* Whereas Idleneſs is the root both of beggery, and of all manner of wickedneſs: yea the Devils chieſeſt opportunity and advantage for tempting men unto ſin, and therefore may be called. *the hour of temptation.* For when the Devil findeth men moſt idle, he will be ſure to ſet them on his work. Therefore it was good counſel which S. *Jerome* gave to one of his friends. *Be thou always about ſome lawful buſineſs, that when the Devil comes, he may not find thee idle.* If Satan at any time find thee not about that which is good, he will ſoon ſet thee about that which is evil.

Though thou muſt be diligent in thy Calling, yet take theſe two Cautions,

1 *Caution. Beware of laying out the ſtrength of thy heart, and ſpirit upon thy wordly buſineſſes, which ought to be reſerved for communion with God.* Thou muſt follow the works of thy calling, as one that haſt other matters in thy head, buſineſes of a higher nature lying upon thee, even the great things of eternity, the ſalvation of thy precious and immortal ſoul.

2 *Caution. Though thou muſt be diligent in thy Calling, yet beware that thy worldly buſineſſes and employments do not ingroſs thy whole time, but allow thy Religious duties their proper and ſufficient ſeaſon.* Be ſure thou obſerve thy Praying, and thy Reading times, yea and thy ſeaſons for meditating on God, and communing with thine own heart. Oh let not thy *worldly employments*, prove *Heavenly impediments.* Put not off thy ſerving God for any earthly advantage whatſoever.

Happily thou wilt ſay, I muſt provide neceſſaries for my Family; I muſt have bread for my ſelf and them. True; and muſt thou not have Grace and Chriſt too? Is not thy ſoul more than thy body? Is not Chriſt and Grace more neceſſary than thy daily bread? If thou wilt not raiſe thy eſtate upon the ruines of thy ſoul, and undo thy ſelf for ever, for fear thou ſhouldſt be undone here; then look to it, that, whatever wants, thy ſoul may have its due ſhare of thy time. Let not holy duties give place to the world, let the world give place to them.

II. *Follow thy worldly buſineſſes with an Heavenly mind, as a Citizen of Heaven, and a Pilgrim on Earth.* Though thou haſt thy hand in the Earth, yet let thine heart be towards Heaven, often meditating on Heavenly things; and ſetting thy thoughts and affections on things above. To this end learn particularly theſe two things,

1.

1. *To spiritualize all outward objects and occurrences, by raising matter of heavenly meditations from the same.* There is no creature in which there are not manifest footsteps of the power, wisdome, and goodness of God. As a Christian seeth all things in God, so may he see God in all things, and thereby make some spiritual use, and improvement thereof. He may with the Bee suck sweetness out of every flower, not only for sensual delight, but also for spiritual profit.

2. *In the midst of thy worldly businesses, and imployments, often lift up thine heart to God in some short ejaculatory Prayer,* as for his direction, assistance, and blessing on thy pains and endeavours, so to keep thee from the pollutions and defilements of this World; and that he would sanctifie every dispensation of his Providence unto thee; whereby thou wilt carry on the interest of thy soul, with the concernment of thine estate. Ejaculatory Prayers, though they are short and sudden, yet proceeding from the heart, may be as fervent and prevalent as Solemn Prayers.

III. *Be just and honest in thy dealing with men, avoiding as all guilt and deceit, so all subtle equivocations, and mental reservations, tending to the wronging thy Neighbour*: It is very observable how plentiful the Scripture is in pressing men to deal Justly and Honestly with all men, even in Weights and Measures, and that both in the Old, and New Testament. as *Jer.* 19. 35, 36. *Deut.* 25. 13, &c. *Rom.* 12. 17. *Phil.* 4. 8. 1 *Thess.* 4. 6. Yet what abominable frauds and deceits are daily acted in matters of commerce and trading between neighbour and neighbour. As

1. *How many do use all the art they can to make their Wares look better and fairer than indeed they are,* that so they may get more for their commodities than in truth they deserve? which is one kind of deceit.

2. *How many by lying, and equivocating do put off their bad wares at the highest prices!* commending that for the best of the kind, which they know to be stark naught; and so sell their Consciences with their commodities for a very inconsiderable advantage. Surely those are sad gains that make a man lose peace of Conscience, and Heaven at last.

3. *How many are apt to work upon the unskilfulness, and ignorance, or the necessity of the buyer?* if they find him unskilful in the commodity he is buying, how are they apt to work upon it? and to demand an unreasonable price of him, far above the worth of it? Or if the buyer hath more than ordinary need of such a commodity, how apt is the seller to take advantage of his urgent necessity? making him to pay more for the same, than it is really worth, which is cruel injustice.

Or when poor people expose their Wares to sale which they have

have wrought up, to buy Bread for themselves and Family: How many are there who take advantage of their necessity? offering them little more for the same, than their goods cost them before they were wrought up: which is an high degree of oppression, forcing them to sell their tears, sighs, and groans with their Wares, because they are necessitated to part with them at such low rates. Thus many sell their souls for the gaining a few pence and then bless themselves in their good bargain.

4. *How many do deceive their Neighbours in weights and measures, using false weights and false measures*, and yet take the full price of their commodities; which is a plain cheat, that is abominable in the sight of God, as Prov. 20. 10. *Divers weights and divers measures both of them are alike abomination to the Lord.* As if he had said, Though men may make light of this kind of deceit, and haply boast of it, yet God abhors it, and the rather, because it is a sin that tends to the overthrow of humane society.

5. *How many use unjust and uncharitable courses to raise the ordinary price of their commodities!* as by forestalling the Market, or by ingrossing commodities; that having them all in their own hands, they may sell them at their own rates. Which is a branch of uncharitableness, raising their gain out of their brothers loss.

6. *How many buy such goods as they know, or have just cause to suspect, that they are stolen!* thereby making themselves accessary to the theft, and making thieves: if there were fewer Receivers, there would be fewer Thieves.

7. *How many go about to make a gain by promise-breaking*, who will readily promise to pay at a day, but make no Conscience of keeping their word, or their time; not regarding how much their neighbour suffers by being disappointed at his day. Christians should be men of their words; should consider before they promise, and then make Conscience of punctual performance.

8. *How many seek to put off all the bad mony they can, though they know it to be bad, even for good Wares?*

Haply you will say, you took it for good mony. Though you did, yet except you can return it to the parties from whom you received it, it is a branch of deceit. Better it is to suffer wrong, than to do wrong in any kind. Because one hath wronged thee, will that be thy warrant to wrong another? whatever palliations or pretences men may have, yet the thing is palpably injurious: Justice requires that there be an equal and true value betwixt the price, and the commodity. When thou knowest the commodity thou buyest to be good, and the mony thou payest for it to be naught, where is thy justice?

Thus you see what mysteries of iniquity there are in most Trades, which are too well known and too much practised by many

many Tradesmen. For the preventing of which, I shall briefly give you some few general Rules to be observed in your dea'ng with men.

1. *Ever observe that Golden Rule of our Saviour,* Matth. 7. 12. *Whatsoever ye would that men should do to you, do ye even so to them: for this is the Law and the Prophets,* that is, This is that which every Book of the Law and Prophets require of us: this is the summe of that which in the Law and Prophets is delivered concerning our carriage and behaviour towards our Neighbour.

2. *When at any time thou art summing up thy gains and gettings, put all thy unrighteous gains in one scale, and thy soul, which thou hast by thine unjust and deceitful dealing exposed to sale for them, into the other: and withall consider how light all those gains and gettings are in comparison of thy soul.* And this through Gods blessing may be a means to take thee off from all dishoneſt dealings. For what is the gain of many thousands, nay of all the wealth in the world to the loss of thy precious Soul?

Young man, thou art now going forth into the World, and thine eyes and thine heart are set upon getting an estate, and gathering thee substance against the time to come, but beware thou lay not up an evil treasure, a treasure of lyes, and oaths, and deceit, with thy treasure of money or goods. Resolve from thy very first to have none by thee but honeſt gain: if God increase thee, bless him for it; but resolve rather to be poor, than not to be honeſt and upright. *For riches profit not at the day of death but righteousness* delivereth from death, *Prov.* 11. 4.

3. *Consider that all the ways, and works of unrighteousness, though acted never so secretly and cunningly, shall one day be made manifest to all the world. For God shall bring every work into judgement, with every secret thing, whether it be good, or whether it be evil,* Eccles. 12. 14. At the great day of Judgment, all the ways and works of wickedness, all the deceits of men though never so closely committed, shall be discovered to the view of all.

*Motives,* unto just and honeſt dealing in your commerce with others.

1. *Honest dealing is the likeliest way to thrive.* Look into the Scriptures, and thou shalt find that *Righteousness* as well as *Godliness, hath the promise of the life that now is, and of that which is to come,* promises of things *temporal* as well as of *things spiritual and eternal,* 1 Tim. 4. 8.

2. *Wealth gotten by unjust, and deceitful ways are usually accompanied with a secret curse from the Lord;* so that they seldome continue long, but melt away many times in the same hands that got them, according to that of the Prophet *Jeremiah* 17. 11.

Take heed therefore, O young man, of seeking to enrich th

If by any unwarrantable ways. What thou getteſt thereby, may prove to thee as the fleſh that the *Eagle* catched from the altar, and carryed to her Neſt, which having a live coal cleaving to it, ſet Neſt and young ones on fire. The curſe of God is like a ſecret Moth eating into ſuch an eſtate as is got by fraud and deceit.

*Queſt.* What rule is to be obſerved in ſetting a price upon our commodities?

*Anſw.* The beſt rule I know, is to obſerve the ordinary price of the Market, which valueth things with conſideration of all circumſtances, as ſcarcity, plenty, time, &c.

## CHAP. VII.

*Sheweth the Vices whereunto young men are addicted. One is* Drunkenneſs.

WHereas there are ſundry Vices whereunto Young men are exceedingly prone, which are very diſpleaſing unto God, let it be thy care and endeavour to ſhun, and avoid the ſame.

The Vices of Youth are theſe.

I. *Drunkenneſs.* I confeſs there are Drunkards of all Ages, old as well as young. But many get ſuch habits of this ſin in their youth, that they know not how to leave it when they are old. Touching this Vice of *Drunkenneſs* I ſhall briefly ſhew you,

1. *What it is.*
2. *The heynouſneſs thereof.*
3. *What remedies may be uſed for avoiding the ſame.*

I. *Drunkenneſs is a Vice whereby in drinking men ſo exceed the meaſure of neceſſity, and honeſt delight, as they diſtemper both their minds and bodies thereby.* This is the uſual ſign which maketh a difference betwixt a lawful, and an unlawful meaſure of drinking. If any way it makes a man unfit to the duties of his calling, if the mind be thereby intoxicated, if the brain be diſtempered, if the ſenſes made dull and heavy, there is exceſs, which makes Drunkenneſs.

II. *The heynouſneſs of this ſin doth appear by the fearful ſad effects thereof, which are*

Firſt, Excellently ſet forth by the Wiſe man, Prov. 23. verſ. 29, &c. *Who hath woe? who hath ſorrow? who hath contentions? who hath babling? who hath wounds without cauſe? who hath redneſs of eyes? They that tarry long at the Wine, they that go to ſeek mixt*

*mixt wine.* This Text I may call *The Drunkards Looking-gla* wherein they may see the woes and sorows that attend the As if *Solomon* had said, *you Drunkards promise your selves mir pleasure and jollity in your Cups: but for one drop of your m mirth, be sure of Gallons of Gall and Wormwood, of woe and s row both here and hereafter.* Other sinners shall taste of the C of Gods wrath, but you after your tasting, and turning off many Cups of Pleasure, shall drink off the dregs of the Cup Gods wrath and displeasure.

O young man, what a madness is it for the enjoyment of little Wine, or Ale here, to drink the vials of Gods wrath, a lye in Seas of misery for ever!

More particularly the Effects of Drunkenness are these,

1. It defaces the Image of God in man, and transforms him i to the likeness of the Beasts that perish.

2. *It hurts the body of man, causing many diseases, as Dropsi Gouts, Apoplexies, Agues, Consumption of the Vital parts, Inflam mations of the blood*: So that though they may drink Healths, a pretend it is for their Health, yet they indeed drink Sickness for who have more infirmities, and deformities? who have ric er faces, and redder eyes, than such as tarry long at the Wine

3. *It hurts the souls of men, filling them full of noysome lus* Prov. 23 33. *Solomon* speaking to the Drunkard, saith, *Thi eyes shall behold strange Women*, that is, Harlots; implying drun enness to be the occasion of Adultery: Though all Adulter are not Drunkards, yet there are few Drunkards, but are A dulterers.

4. *It is dangerous to the several faculties of the soul.* For it b sotteth the Wit, infeebleth the memory, dulleth the spirit drowneth the Judgment, and depriveth men of the use of thei understanding, so that many times they differ not from Beasts.

5. *It weakeneth mens estates. He that loveth wine shall not be Ric* Prov. 21. 17. *The Drunkard and the Glutton shall come to Povert* Prov. 23. 21. Experience hath verified the truth of this.

6. *It makes a man unfit, as to all good duties, so especially to that Christian watchfulness*, which our blessed Saviour and his A postles often call for, whereby he should be always prepared to ap pear before Christ, whensoever he shall come to judgment Therefore Christ forewarns all his *to take heed that their hearts b not overcome with surfeiting and drunkenness, lest that day come o them unawares*, Luk. 21. 34.

Oh Wretch, what if that day of the Lord should come upon thee in thy drunken fit? Thou thinkest not that death wil meet thee, that jugment will meet thee the next time thou ar drunken. But what if it should be so, if thou shouldst b

snatch'd

atch'd from the Ale-bench and brought to Judgment? How ouldst thou give an account of thy self to God, when thou hast t reason enough left thee to give an answer to a man? Watch erefore, but that can never be, unless thou wilt first awake om thy Drunkenness.

The *Remedies* for avoiding the same are these.

1. *Often meditate of the fearful woes denounced against Drunkards, d the dreadful judgments threatned against them.*

*Woe to the Drunkards of* Ephraim, Isa. 28. 1. *Woe to them that se up early in the Morning, that they may follow strong drink, and ntinue until night, till Wine inflame them,* Isa. 5. 22.

No marvel therefore that the Apostle putteth Drunkards into e Catalogue of them that *shall not inherit the Kingdom of Heaven,* Cor. 6. 10. and Gal. 5. 21. And the Prophet avoucheth, that *ell hath enlarged her self, and opened her mouth without measure for em,* Isa. 5. 14. Instance *drunken Dives,* whose soul immediately assed from Earth to Hell, where he could not get one drop of Water to cool his tongue in that tormenting flame, *Luk* 16. 24.

2. *Consider that Drunkenness is the Mother of most abominations,* om. 13. 13. saith the Apostle, *Let us walk honestly as in the day, ot in rioting and drunkenesses, not in chambering and wantonness.* Where mark the course of the Apostles words, after *gluttony and runkenness,* follows *chambering* and *wantonness.* Thus *Lot* in Drunkenness committed incest with his two daughters. *Alexander* e read in a drunken fit killed his dear Friend *Clitus,* for which, hen he was sober, he attempted to kill himself. Famous is the ory of one who once craved the Devils help to accomplish his esire. But the devil would first have one thing done at his appointment. What's that quoth the man? Kill thy Father, saith he Devil; That's too horrible a fact, replies the man. Then ye with thy Mother, saith the Devil. That's most unnatural, uoth the man. Wilt thou then be Drunk, saith the Devil? That I will, quoth the man. And being drunk, defiled his Mother, and murthered his Father. The Moral of this Parabolical story is this, A Drunkard makes bones of no sin.

3. *Be diligent and industrious in thy calling. Thou wicked, and slothful ervant,* saith our Saviour, *Matth.* 25. 26. If sloathful, certainly wicked: for the sloathful and idle servant is the Devils Captive, whom he carries about with him, and leads into every Tavern and Ale-house.

4. *Consider Gods all-seeing presence about thee wheresoever thou art.* Couldst thou sit long over thy Cups, trifling away thy precious time in vain, and fruitless discourses, didst thou but seriously consider Gods all-seeing presence about thee, to whom thou must one day give an account as of thy sinful actions, so of thy idle words, and mispent time?

5. *Avoid the Society and Company of Drunkards,* Prov. 23. 2. *Be not amongst Wine-bibbers,* that is, frequent not the Company of such as are given to Drinking and Tipling. For though they do not find thee like unto themselves, yet if thou consort with them, they will make thee such.

There are two Arguments which are very prevalent with many young men to perswade them to go on in this so heynous and dangerous a sin; but being weighed in the ballance of the Sanctuary, they will be found very light.

1 *Arg.* Taken from the hope of Repentance; they flatter themselves with a conceit, that they can repent when they list.

A 1. *Repentance is the gift of God, from whom every good and perfect gift cometh,* Jam. 1. 17. And therefore ought to be accepted by us, when it is offered to us: and not to be delayed and put off from time to time. For as God is merciful to offer Grace, so he is just to punish the neglect thereof.

2. *How many are there, who though they have fully resolved to Repent, and turn from their sins unto God in their old age, or in the time of sickness, yet have been prevented, and cut off by some sudden death?* One drunken fit may cut off that hope.

2 Arg. *Is taken from their present impunity.* They flatter themselves with a conceit that because God doth not presently execute vengeance upon them for their Drunkenness, therefore they shall not be punished, and thereupon take heart to go on in their sins, according to that of the wise man, Eccles. 8. 11.

But let such know, that though God is slow in executing his Judgments on wicked and ungodly men, thereby to lead them to Repentance, yet will he be sure in the execution at last: and the longer he is fetching his stroke, the soarer will be his blow, and the deeper will he wound when he strikes. In which respect Gods wrath may be compared to a great bell which is long in raising, but being up, it gives the greater sound.

## CHAP. VIII.

*Of* Wantonness *and* Uncleanness, *which is another Vice whereunto Young men are addicted.*

III. *Another sin whereunto young men are addicted is Wantonness, and Uncleanness,* Prov. 7. 7. It was a young man that followed the Harlot to her house. Young men are generally apt to this beastly sin, and to make light of it when they have done, accounting it but a trick of youth, and a venial transgression; as if their youthful propensity thereto, and the com-

monness

oneſs thereof in men of that age, might be their ſufficient A-logy and excuſe. Therefore I ſhall ſhew you,

1. *The Heynouſneſs of it.*
2. *The Danger thereof.*
3. *Some Remedies againſt the ſame.*

I. The *Heynouſneſs* of this ſin appeareth,

1. From the *Titles* given to it in Scripture. It is called *Villany*, r. 29. 23. Yea *lewdneſs*, *filthineſs* and *uncleanneſs*. But moſt mmonly it is called *folly*, and the actors thereof *fools*, Gen. 34. 2 Sam. 13. 13. And Prov. 7. 7. *Solomon* calleth the young rnicator a *Simple one*, *Void of underſtanding*. For what greater ly, than for the ſatifying thy filthy luſts, to caſt thy ſelf head-g into innumerable evils here, and into eternal torments ell hereafter?

2. *From the manifold threatnings in Gods word againſt it*, 1 Cor. 6. 10. *Be not deceived, neither Fornicators, nor Adulterers, nor effeminate*, &c. *ſhall inherit the Kingdom of* God. As if he had ſaid, ow many of you are apt to flatter your ſelves with a conceit, t God who is the Father of mercy, will not be ſo ſevere, as this ſin, which is ſo natural, to caſt you into Hell, or ſhut you of Heaven. But, ſaith he, *Deceive not your ſelves, neither Fornators, nor Adulterers, nor effeminate ſhall inherit the Kingdom of* , that is, except they truly repent, and leave off thoſe ſins. d Eph. 5. 5. *This ye know that no Whoremonger, nor unclean per-, hath any inheritance in the Kingdom of Chriſt, and of God.* And v. 21. 8. It is ſaid, *Whoremongers and Adulterers ſhall have their in the lake which burneth with fire and brimſtone.* Thus you how ſorely this ſin is threatened in the word of God.

3. *The Judgments God hath executed upon men for this ſin of leanneſs, ſhew the heynouſneſs thereof.* For this ſin the Lord ught a flood of water upon the old world, *Gen.* 6. 2, 3. For ſin the Lord reigned Fire and Brimſtone upon *Sodom* and *Gorah*, Gen. 19. 5, 24. God ſaw it meet that they who burned h the fire of Luſt, ſhould be conſumed with the fire of Venance. We read this ſin cut off three and twenty thouſand of *Iſraelites* in one day, 1 Cor. 10 8. As there is no reſolved er, but God follows him with his Judgments: So he fol-s Whoremongers and Adulterers with ſtrange puniſhments. neſs that ſtrange and loathſome diſeaſe ſo common amongſt m, which was not heard of till theſe later Ages.

4. *There is no ſin that is ſo directly oppoſite to holineſs, and to the ſpirit of God as this.* Nor any ſin that makes us ſo like the il, who is often in the Evangeliſts called the *unclean ſpirit*, th. 10. 1. and 12. 43. Both becauſe he very much delighteth ncleanne's, and likewiſe maketh it his chief deſign to entice draw men thereunto.

II. The danger of this sin appeareth from the sad effects and consequents of it, some whereof are these,

1. *It bringeth judgments on the body*, destroying its health and strength, filling it with rottenness: it is the seminary of many incurable diseases. An incontinent person is the sink of all corruption, a bag of Filth and Rottenness, and hath more diseases attending him, than an Hospital. For the righteous God hath appointed, that they who sow to the flesh, should of the flesh reap a plentiful Harvest of Corruption.

2. *As it causeth Corruption in the body, so likewise a Consumption the goods and estate of a man. Who so keepeth Company with Harlots spendeth his Substance*, Prov. 29. 3. *Lust not therefore*, saith Solomon, *after a strange woman in thine heart, for by means of a whorish woman a man is brought to a piece of bread*, Prov. 6. 26. Thus it was with the *Prodigal* who no sooner fell into the Company of Harlots, but presently consumed, and wasted all his substance. When *Lais* that famous Curtizan of *Corinth* asked *Demosthenes* a great sum of money to lye with her one night, he answered her wisely, *that he would not buy repentance at so dear a rate.*

3. *As this sin bringeth a Consumption on the body and goods, likewise doth it bring a rotten reputation on the name, and a reproach never to be done away.* For be his proper name what it will, *Whore-master* will be his common name, Prov. 6. 33. *Whoso committeth Adultery, lacketh understanding, a wound and dishonor shall he get*, that is, He shall be wounded in his name and credit; and the disgrace which he hath brought upon himself by his filthiness, and uncleanness shall abide upon him.

4. *It brings destruction on a mans soul, hurrying it into eternal torments in Hell*; the fire of Lust is fuel for the fire of Hell. *He that committeth adultery with a woman destroyeth his own soul*, Prov. 6. 22. that is, casteth himself headlong both body and soul into that lake which burneth with fire and brimstone. Sinner, the fire below, as hot as 'tis, would, if it be well considered, be a cooler to this fire of Lust. When thou feelest Lust burn within thee, then think of everlasting burnings.

O young man, dost thou love thy self, or any thing that thou hast? Dost thou love thy body? abstain then from Fornication and uncleanness, whereby thou sinnest against thine own body and bringest a Consumption and Rottenness upon it. Dost thou love thy goods? then flee Fornication, which is like to leave thee a beggar. Dost thou love thy credit? abstain, for it is a dishonourable sin, and will mark thee for one of the fools in Israel and cause thy name to rot and stink above ground. Lastly, dost thou love thy soul? abstain, for that it is carrying down to the depth of Hell.

III.

III. *For the Remedies againſt this ſin,* the Scripture affordeth any, I ſhall hint ſome of the moſt principal.

1. *Reſiſt thoſe wanton and unclean thoughts, which do either ariſe om thine own wicked heart, or are caſt in by Satan.* Do not re-olve them in thy mind, nor ſuffer them to lodge within ee, but with deteſtation preſently reject them, and caſt them way. Who having fire caſt into his boſome, will not ſo ſoon he diſcerneth it, caſt it out? Quench theſe ſparks at their ſt kindling, leſt they break out into ſuch a flame, which will t be quenched.

2. *Be very watchful as over thy outward ſenſes, ſo eſpecially over ine eyes, which are the doors and windows of the ſoul to let in Luſt.* ereupon *Job* though a holy man, and in years, durſt not truſt s eyes without a guard, but ingaged himſelf by ſolemn Pro-iſe and Covenant not to ſtand gazing on the beauty of a wo-an, *Job.* 31. 1. *Alexander* refuſed ſo much as to ſee *Darius* his ife, a Lady of incomparable beauty, fearing leſt he who had nquered the Husband, ſhouldbe overcome by the wife. Upon is ground it ſeems *Zeleucus* impoſed that Law upon the *Locren-*, that the Adulterers eyes ſhould be pulled out; becauſe ſin tered in at thoſe Caſements, therefore he would ſtop up the indows.

Hearken, O young man, hearken to that advice which we d given, *Eccleſiaſticus* 9. 8. *Turn away thine eyes from beholding beautiful woman, and look not upon anothers beauty, for many ve thereby periſhed.*

3. *Poſſeſs thy ſoul with a ſerious conſideration of God's all-ſeeing eſence about thee, whereſoever thou art.* It is the very Argument hich *Solomon* uſeth to diſſwade the wanton young man from s filthy courſe of life, Prov. 5. 20, 21. *Why wilt thou my Son, raviſhed with a ſtrange woman, and embrace the boſome of a anger? For the ways of man are before the eyes of the Lord, and he ndereth all his goings.* Though the unclean perſon commit this never ſo ſecretly, that will avail him little. It was the fear God, ariſing from the conſideration of his all-ſeeing preſence, at kept *Joſeph* from hearkening to the Adulterous ſollicita-ons of his Miſtriſs. *How can I,* ſaith he, *do this great wicked-ſs, and ſin againſt God?* Gen. 39. 9. Art thou out of fear of ing eſpyed or diſcovered by the eye of man, yet conſider the ll-ſeeing eye is upon thee.

4. *Shun all means, occaſions, and provocations unto Luſt and Un-anneſs.* He that will ſhun any ſin, muſt avoid the occaſions ereof, elſe he will tempt God to give him up thereunto. The caſions and provocations of Luſt are divers.

1. *Fulneſs of Bread and Drink, eating to gluttony, and drink-*

*ing to drunkenneſs.* As Temperance is the beſt preſerver of Ch
ſtity: So intemperance in Eating and drinking is the nurſe
Uncleanneſs, the Oyl wherewith the flame thereof is kindle
and encreaſed, Jer. 5. 7, 8. *They were as fed Horſes in the Mor
ing, every one Neighed after his neighbours Wife.*

2. *Filthy and obſcene talk is another occaſion, and incentive
Luſt.* For as the Apoſtle ſpeaketh, 1 Cor. 15. 23. *Evil Comm
nications corrupt good manners.*

3. *Laſcivious Pictures, wherewith too many do adorn, or rat
diſgrace their Houſes.* For what are they indeed but dumb Or
tors to perſwade to Luſt? and lively Preſidents out of which
wanton heart will eaſily take out a pattern of Uncleanneſs for
own imitation? Beware therefore, O young man, of gazi
on Laſcivious Pictures; rather turn away thine eyes from b
holding inticing and bewitching vanities.

4. *Stage-plays.* Many of which are ſtuffed with filthy and o
ſcene ſpeeches, and ſet forth with many laſcivious geſtures
which they are very apt to infect the mind with effemina
Luſt, and diſpoſe the heart for unclean and filthy actions. Th
Stage is a decoy for the Stews.

5. *Another Remedy againſt fleſhly Luſts, is to buſie thy ſelf di
gently in thy calling.* By this means the body of man is exerciſe
and his mind employed, and ſo kept from idleneſs, which is
great cauſe of Luſt. When men are idle, they have no buſine
but to ſin: but when men are buſie in their Calling, then th
have no leiſure to ſin.

6. *Flee unto God by earneſt and hearty Prayer for power a
ſtrength againſt the power of thy Luſts and Corruptions.* Beg
him that he would be pleaſed to caſt the unclean ſpirit out
thee, and endue thee with his holy ſpirit, which may enab
thee to fight againſt the fleſh, and to mortifie and ſubdue all ſi
ful Luſts, all inordinate affections, and evil concupiſcence.

7 If theſe means prevail not, *uſe the benefit of lawful Ma
riage. To avoid Fornication, let every man have his own wife, a
let every woman have her own Husband,* 1 Cor. 7. 2. And verſ.
*Such as cannot contain themſelves, let them Marry: for it is better
Marry than to burn.*

CHA

## CHAP. IX.

*Of* Prophane and raſh Swearing, *which is another Vice whereunto Young men are addicted.*

IV. A *Nother Vice whereunto young men are addicted, is Prophane and raſh ſwearing,* which our Saviour expreſly forbiddeth, Matth. 5. 34. *Swear not at all,* that is, not in your ordinary communication: *But let your communication be yea, yea, nay, nay, for whatſoever is more than theſe, cometh of evil,* that is, the Devil, that evil one, *verſ.* 37.

This vain ſwearing is a Vice which ill becometh any, much more thoſe who make a Profeſſion of Chriſtianity: for a Chriſtians ſpeech ſhould be ſeaſoned with Grace, and not with prophane Oaths: it ſhould be ſavoury, miniſtring Grace to the hearers, and not unſavoury, miniſtring nothing but ſin, or ſcandal.

Swearing in ordinary diſcourſe is an undoubted evidence of a Prophane perſon, who maketh no Conſcience of any ſin: for what ſin will he forbear, who will not forbear this unprofitable ſin of Swearing? whereas other ſins have their ſeveral baits and temptations to allure men thereunto: ſome the bait of profit, ſome of honor, ſome of pleaſure. This ſin of ſwearing hath neither of them. It brings no profit at all, but great loſs, even the loſs of Gods favour, and the loſs of a good Conſcience. Neither doth it yield any pleaſure and delight, unleſs a man ſhould (like the Devil himſelf) take a helliſh pleaſure in acting ſin, and wickedneſs. And what credit doth it procure, unleſs amongſt ſuch debauched ones whoſe applauſe is a reproach? Therefore I may with confidence affirm, *that he who maketh no Conſcience of Swearing, which hath no worldly advantage to induce thereunto, will make leſs Conſcience of other ſins which have ſtronger temptations, and feed the ſinner with expectations of advantage from them.*

O young man, let me prevail with thee deeply to abhor, and watch diligently againſt this wicked, and moſt unreaſonable practice. Remember the account thou muſt make at the dreadful day. An account muſt be given *of every idle word,* much more *of every vain and bloody Oath.*

*I know there are ſeveral vain excuſes common in the mouths of men for this ſin, which if they be weighed in the Ballance of the Sanctuary, will be found very light.*

I. Some excuſe themſelves, that they uſe only ſmall, and little Oaths, as *faith,* and *troth,* forbearing great Oaths, *as to ſwear by the name of God,* &c.

A. 1. *Little*

A. 1. *Little Oaths are sins.* Our Saviour hath expresly forbidden all kind of Oaths, saying *swear not at all*, Matth. 5. 34. Suppose that to swear by Faith and Troth be not so heynous a sin, as to swear by the name of God, yet it is a sin, seeing Christ himself hath forbidden and condemned it.

2. *Little Oaths are great sins. God will not hold such guiltless.* To be held guilty before God notes two things,

1. *To be under a merit of everlasting wrath.* By thy little Oaths thou deservest the wrath of the great God.

2. *Guilt notes an obligation to wrath.* These Oaths are bonds by which thou art bound over to the Judgment of the great day: and when there it shall be demanded, *Guilty, or not Guilty?* these only will prove thee Guilty.

3. *Little Oaths are leading sins.* As he that accustometh himself to pilfer small things, by the just judgment of God, will at length fall to steal greater things, from a pin to a penny, from a penny to a pound. So he that accustometh himself to these smaller Oaths, by the just judgment of God, will at length fall to swear most horrid, and hellish Oaths, and stick at none.

II. Some excuse themselves by saying, they shall not be believed, except they Swear, and second their words with an Oath.

A. *Thou wilt rather be less believed for thine Oath.* Certainly every honest man will be jealous and suspitious of the truth of that mans words who hath seconded them with an Oath: because he who maketh no Conscience of an Oath, will make as little Conscience of a lye.

III. Some alledge that Oaths are a grace to their speech.

A. 1. *Just such a grace as a Blister, or Carbuncle is to the face.*

2. *That Grace and Credit is dear bought, that is gained by pawning their souls to the Devil.*

IV. Some excuse themselves by saying, they utterly detest Swearing, but they have so long accustomed themselves thereunto, that they know not how to leave it.

*A.* In pleading long custom, thou dost not at all excuse, but the more accuse thy self. Custom will not excuse the Thief for his stealing, nor the Adulterer for his Whoring, how shall it excuse the Swearer for his Swearing? For every sin by how much the more Common, and Customable, by so much the more heynous and detestable. If once to swear vainly be a sin, then is customary Swearing a crying sin, and must needs incurr the higher condemnation.

To help such as have long accustomed themselves to Swearing in their ordinary Discourse, I shall give them these few Directions,

1. *Believe thy present condition to be very sad, and dangerous, so long as thou livest in this sin.* What hope of salvation canst thou have

have without true and unfeigned repentance?

2. *Keep a narrow watch over thy tongue, that thou maiſt not offend in this kind any more.* And if thou haſt been ſo long accuſtomed to it, that thou even deſpaireſt of leaving it off at once, labour to leave it by degrees. Reſolve whatſoever occaſion is offered, to keep ſuch a narrow watch over thy tongue, that (with the aſſiſtance of Gods Grace) thou wilt not ſwear for the ſpace of an whole day. And when thou haſt got ſo far the Victory over thy former evil cuſtom, then take a longer, and a longer time: and ſo at length by the aſſiſtance of Gods Grace, thou wilt quite forget thine old and wicked cuſtom.

3. *Seriouſly lay to heart thoſe Judgments that from time to time have been executed on ſwearers, which have been many and grievous.* Some dying with flaming heat in their mouths, as though the fire of Hell were there already kindled. Others dying with ſwoln tongues and diſtorted mouths. God ſhewing the foulneſs of their ſin by the ſtrangeneſs of the puniſhment.

I have read of a Young man who was a common Swearer, upon every light occaſion taking the name of God in vain: which ſo far provoked the Lord againſt him, as that he ſent ſuch a Canker into his mouth, as eat out his tongue, the very inſtrument wherewith he had ſo abuſed the name of God. I have likewiſe met in divers Authors the relation of a young Gentleman of *Cornwal*, who being in the company of other Gentlemen, ſwore moſt dreadfully, for which being reproved by ſome in the company, he ſwore more and more. At length as they were going over a Bridge in their journey, which went over an arm of the Sea, this Swearer ſo ſpurred his Horſe, as he ſprang clean over the Bridge with the man on his back, who as he was going cryed, *horſe and man and all to the Devil.*

Such remarks of the Divine vengeance thou maiſt fall under here; but O what remains to be look'd for hereafter? Theſe Oaths which now vaniſh with the ſpeaking and fly into the wind, will all meet thee in the belly of hell, and there thoſe darts which thou haſt thrown up againſt Heaven, will all be fired, and ſtick in thy heart for ever.

O Young man, conſider therefore what folly and madneſs it is for thee to hazard thy body, and expoſe thy ſoul (which is of more worth unto thee than ten thouſand Worlds) to the ſuffering of all theſe fearful puniſhments, both in this life, and the life to come for juſt nothing, for a vain and unprofitable ſin, which bringeth good neither to ſoul, nor body.

CHAP.

## CHAP. X.

*Of* Lying, *which is another Vice whereunto Young men are addicted.*

VI. ANother Vice whereunto Young men are addicted is *Lying*, which doth usually accompany *swearing*; Therefore *Hos.* 4. 2. We find *swearing and lying* yoaked together. Common Swearers, I know, do ordinarily twit those who make Conscience of an Oath, *that though they will not swear, yet they can lye.* But sure we are, that they who make no Conscience of an Oath, will make less Conscience of a lye: they who make no bones of dishonouring God by taking his name in vain, will make no bones of deceiving their Neighbour by a lye.

In the opening this Vice, I shall shew you,

1. *What a Lye is.*
2. *What be the kinds and sorts of Lyes.*
3. *The greatness and heynousness of the sin.*
4. *Some Motives and Arguments against it.*

I. For the first, *A Lye is a deceitful expression of ones mind against his mind.* Or, *It is a speaking an untruth wittingly and willingly, with a purpose to deceive.*

II. For the sorts or kinds of Lyes, They are commonly three, *viz.* An *Officious.* A *Sporting.* And a *Pernicious Lye.*

An *Officious* Lye, is that which is intended to prevent some danger, or procure some good either to our selves, or neighbour, Many of these are mentioned in Scripture, as the *Midwives of Ægypts* Lye, *Exod* 1. 19. *Rahabs* Lye, *Josh.* 2. 4. *Michals* Lye, 1 *Sam.* 19. 14.

A *Sporting* Lye, or a Lye in jest, is that which is made meerly to make one merry, to pass away time, with the like; such are old Wives tales of *Robbin hood*, *Fortunatus*, and the like.

A *Pernicious* Lye, is that which is made for some evil, hurtful, and dangerous intent against our Neighbour.

Q. Are all these kind of Lyes sinful?

*A.* Yea.

1. For the last none can doubt. It's a sin against truth in the general nature of it. And a sin against love and mercy in the end and intent thereof.

2. For the second, namely *a Sporting* Lye, no great doubt is made, for to say the least of it, Besides that it is a sin against truth, it is also an unwarrantable, and an idle mispending of precious time, which ought rather to be redeemed.

3. For

3. For the third, namely an *Officious* Lye, though some make doubt thereof, yet it appears to be sinful, and unlawful. For that which is committed against God, though it make never so much for man, is sin. But every Lye is committed against him: for in every thing we do, we have to deal with God, and must approve all our actions to him; therefore before him to say any thing with our Tongue, which in our Consciences we know to be otherwise, is to sin against God, who is a God of truth.

*Obj.* God commended and rewarded many for their Officious Lye.

A. *It is not so. God never commended nor rewarded any for their Lye.* Indeed many did excellent works by this means, (which had yet been better had they not used a Lye) as *Rahab*, the *Egyptian Midwives*, and others. In their works they gave great testimony of their faith, though in their lye of their frailty. Now it was their faith which God commended, and the things they did, not the manner of doing them, for therein they failed, and God was merciful to them. So much for the several kinds of lyes.

3. For the third particular, namely *The greatness and heynousness of this sin of lying.* Surely of sins that are lightly accounted of in the World, and commonly committed, it's one of the most heynous, which appeareth,

1. *In that it is so full of infamy, that such as make no Conscience of any sin, yet cannot endure to be charged with a lye.*

2. *It tends to the utter overthrow of humane Society.* For what comfortable Society, or commerce can there be, where men regard not what they say? How shall a man know what to look for, or what to trust to, unless men speak the truth one to another? He that uses to lye, how can he be believed when he speaks truth?

3. *Lyars in Scripture are reckoned amongst Murtherers, Idolaters, and other heinous sinners whose lot and portion, without true and unfeigned Repentance, will be hell-fire to all eternity,* Rev. 21. 8. *But the fearful and Unbelievers and Murtherers, and Whoremongers, and Sorcerers, and Idolaters, and all Lyars, shall have their part in the lake which burneth with fire and brimstone.*

O Young men I appeal to your Consciences, whether you have not many wayes made your selves guilty of this most heynous, and odious sin of lying, but especially in your buying, selling, and trading. Have you not ofttimes said in selling your commodities, *it is good, yea very good, and no better to be had for money,* when you know it is naught? Have you not often said, *That such a commodity cost you in so much,* whenas indeed it cost you far less? *and that*

*you were offered such and such a price for the same*, whenas in truth it was not so?

*Motives* or *Arguments* against the sin of lying.

1. *It is as expresly against the letter of the law as any other sin*, Read Lev. 19. 11. *Ye shall not steal, neither deal falsly, neither lye one to another.* And Col. 3. 9. *Lye not one to another.*

2. *Lying is a mark of the Devils Children*, Joh. 8. 44. *Ye are of your Father the Devil——he abode not in the truth, because there is no truth in him. When he speaketh a lye, he speaketh of his own, for he is a lyar and the Father of it.* God is a God of truth, and his children are *Children that will not lye*, Isa. 63. 8. Satan is said, *Act.* 5. 3. *To fill the heart to lye. Why hath* Satan *filled thine heart to lye to the Holy Ghost?*

Speak lyar, when thou speakest a lye, whose language is this? 'tis the *Devils Mother-tongue*: whenever thou hast a lye in thy mouth, 'tis a sign the Devil is in thine heart. But whose Child art thou the while? none of Gods, he is the God of truth: 'tis sure thou art the Devils Child, for he is a lyar, and the Father of it. O Friend, is it nothing to be the Devils Child? and to have thine own tongue proclaiming it? It will not be long, if thou use this trade, ere thou be carried down to thy Fathers house, the place of lyars, *Rev.* 21. 8.

3. *Consider the reward of a lyar even among men, which is, not to be believed, when he speaks the truth.* Common experience sheweth that one being once found in a lye, is hardly after believed, but is scorned as a man of no credit.

4. *As this sin is hateful in it self unto God, so it makes the practisers thereof to be odious and abominable unto him.* Prov. 6. 16. *These things doth the Lord hate, yea, they are abomination unto him*, A *proud look, a lying tongue*, &c. Though God hates and abhors all sin, yet some are more abominable unto him than others, amongst which *Lying* is one. And Prov. 12. 22. *Lying lips are abomination to the Lord.*

O Young men, how should the consideration of these things effectually prevail with you, to keep a strict watch over your selves that you break not forth into this sin of *Lying*, but as the Apostle exhorteth, Eph. 4. 25. *Putting away lying, speak every man truth with his* Neighbour.

*Obj.* Some object, and say, There is no living, or at least, no thriving, without lying. To tye our selves always to speak the truth, must needs be a great hinderance to our profit.

*A. That profit thou gettest by lying, will be little profitable unto thee.* For thereby thou sellest thy soul unto the Devil; and that is a miserable bargain, where the soul is given in boot for some trifling gain, which cannot be ransomed with the whole World. Men commonly

commonly think that that gain is ſweet and comes eaſily in, that is gotten by lying. But alas, what ſweetneſs, or comfort can there be in that gain, that brings Gods curſe with it? Will thy gain (if it were the gaining of the whole World) be able to countervail the loſs of Gods favour, and thine own ſalvation?

O Young man, think on theſe things. And whatever thy Trade be, have nothing to do with the trade of lying. Now that thou art ſetting up thy trade, let not lying, (which hath a great ſtock going in almoſt every trade) have any thing in thine. Reſolve to be true and honeſt: content thy ſelf with righteous gains. But if thou wilt yet be a lyar, never henceforth count, that God, but the Devil is thy Father: and know, that though thou lye unto men, yet God will not lye unto thee; he that is true in his promiſes, will be true in his threatnings. God hath ſaid, *lyars ſhall be ſhut out of his Kingdom, and ſhut up in the lake of fire:* God will not lye unto thee. If this be thy practice, hell will be thy place, and thy portion, as ſure as God is true.

## CHAP. XI.

### *Of the well ordering our Thoughts, words and actions.*

HAving ſhewed the heinouſneſs of ſundry Vices whereunto young men are much addicted, that ſo they may carefully avoid the ſame;

I come now to another direction for the leading a godly and gracious life, which is this, *Keep a ſtrict watch over thy ſelf in thoſe things which concern thine own perſon.* For thy help therein obſerve theſe Rules.

1. *Be careful of thy thoughts.* Care of, and about thoughts, is a ſpecial diſcovery of a godly man.

For the better keeping thy thoughts in order, put theſe things in practice.

1. *Give God thy firſt thoughts,* by prepoſſeſſing thine heart at thy firſt awaking with thoughts of his infinite purity, wiſdom, power, mercy, truth, or the like excellencies in him. Thus did *David,* Pſal. 139. 18. *when I awake, I am ſtill with thee,* that is, ſo ſoon as I awake, my thoughts are upon thee, meditating on thy word and works; whereby his heart was exceedingly fenced and guarded both againſt the ſuggeſtion of Satan, and the wicked riſing of his own heart. Holy and ſpiritual thoughts in the Morning will ſo ſeaſon thine heart that thou maiſt retain the ſavour of ſo good a beginning all the day after.

2. *Do*

2. *Do thine utmoſt to keep bad thoughts out of thine heart: but if they have entred in, and got poſſeſſion, ſuffer them not to lodge and continue there, but thruſt them out of doors by head and ſhoulders, ſo ſoon as they appear.*

3. *Make it thy buſineſs frequently to raiſe, and extract holy and uſeful thoughts, as from all Gods dealing with thee, ſo from what thou ſeeſt or heareſt, yea from all accidents and occurrences.* As the *Philoſophers* Stone is ſaid to turn all Mettals into gold; ſo by this *Heavenly Chymiſtry* maiſt thou turn all earthly things into ſome ſpiritual advantage, and extract the pure Gold of ſpiritual thoughts from common objects and occurrences.

4. *In regard the ſpirits and thoughts of men are very active, always buſied, if they be not ſet upon good objects, they will be working upon bad, it will be thy wiſdom to get ſuch a treaſure of Divine truths, and Goſpel Myſteries, as may furniſh thy heart with abundance of matter for holy and ſpiritual thoughts; and to be much in exerciſing thy ſelf upon them.* Matth. 12. 35. *A good man,* ſaith our Saviour, *out of the good treaſure of his heart bringeth forth good things*: that is, ſendeth out ſuitable emanations for the good and comfort of his own ſoul, as well as others. Mens layings out are according to their layings up. Such as have a ſtock of ſpiritual proviſion, I mean, have treaſured up many precious promiſes, many Goſpel-myſteries, and Scripture-truths in their hearts, will be able to bring forth, as ſavoury diſcourſes in company for the benefit of others, ſo many ſpiritual thoughts when they are alone, for the good and comfort of their own ſouls.

Therefore, O Young man, forget not daily to render unto God thy *thought-ſervice*, as well as thy *tongue-ſervice*: and the rather, becauſe thou haſt more opportunities for the one, than the other.

5. *Whenſoever thou goeſt unto God in Prayer, amongſt other thy ſins, bewail the multitude of vain, worldly, wanton thoughts that lodge in thine heart, and there revel it day and night.* Think it not enough to confeſs the outward acts of ſin, but likewiſe the inward, contemplative wickedneſs, and ſpeculative filthineſs which is in thine heart. For the outward acts of wickedneſs are no more tranſgreſſions of the law, than the inward thoughts which do beget and produce the outward acts. And ſinful thoughts are the more abominable, for that they are the fountain and original of all actual ſins.

Therefore, O Young man, thou haſt cauſe to humble thy ſelf for thy *ſinful thoughts*, as well as for thy *ſinful words* and *actions*. And having confeſſed them unto God, then amongſt thy petitions, let one be for grace to enable thee to keep down all wicked, wanton thoughts; and to give thee his ſanctifying ſpirit, which ma

may ſpiritualize thy carnal heart, making it more holy and Heavenly, fit to produce Heavenly thoughts.

II. *As thy thoughts muſt be well ordered and governed, ſo likewiſe thy words*, which is of ſpecial importance for preſervation both of our outward and inward peace; and wherin conſiſteth much of the truth and reality of our Religion. *For if a man ſeem to be Religious, and bridleth not his tongue*, but breaketh out into bitter and reviling ſpeeches, *that man's Religion is vain*, or to no purpoſe, *Jam.* 1. 26. Though his profeſſion be glorious, yet it will little advantage his ſoul. Therefore *Solomon* adviſeth, next to the keeping our hearts, to keep our tongues, *Prov.* 4. 23, 24. we ought to be the more careful of our tongues:

1. *Becauſe we are very prone to offend therein*, corrupt ſpeaking being the ordinary iſſue of our corrupt nature.

2. Chriſt hath delivered it as a certain truth, *That for every idle word that men ſhall ſpeak, they muſt give account at the day of Judgment.* And that *by our words we ſhall be juſtified, and by our words we ſhall be condemned*, Matth. 12. 36, 37. Becauſe mens words do declare what their inward diſpoſition is, therefore by their words are they juſtified or condemned.

Beware therefore, O young man, that thou doſt not vainly, and cauſſleſly increaſe thy accounts either by rotten and unſavoury, or by idle and unprofitable diſcourſes. But rather let it be thy care with the Prophet *David*, *To take heed to thy wayes that thou offend not with thy tongue*, Pſal. 39. 1.

For thy better help therein take theſe few Directions.

1. *Be not too free of thy tongue, but let thy words be few, knowing that in the multitude of words there wanteth not ſin; but he that refraineth his lips is wiſe*, Prov. 10. 19. And Prov. 17. 27. *He that hath knowledge ſpareth his words: and a man of underſtanding is of an excellent ſpirit*, knowing when to ſpeak, and when to keep ſilence, and verſ. 28. *Even a fool when he holdeth his peace, is counted wiſe*, becauſe he hath this happineſs, not to diſcover his want of wiſdom. Many a mans folly and ignorance would not appear, could he but keep his own counſel. Silence is an excellent vertue, and ſaveth many a mans credit, reputation and conſcience.

2. *Let your converſe one with another be more fruitful; communicating your experiences, your comforts and ſupports one to another, exhorting one another, and provoking one another to love and good works.* This queſtionleſs is one end of Gods beſtowing his gifts, and graces upon us, that we might impart what we have received to the ſpiritual good and benefit one of another. And hereby ſhall we increaſe and improve our own gifts, and graces; by communicating we increaſe our ſtore. We may warm our own hearts

by our endeavours to warm our Brethren.

That your discourses may be the more profitable, have ever in your mind some useful questions to propound to others: but therein be sure to have respect to the abilities and capacities, and the edifying of your selves, or them to whom you propound your doubts. If they be learned Divines, or experienced Christians then you may desire the opening and clearing some difficult place of Scripture, or the resolving some case of Conscience, or the explaining some hard point in Divinity. If they be your equals in understanding, then suit your Discourse to their capacities, and let it be your wisdom to observe wherein mens abilities chiefly consist, and to apply your selves to them accordingly whereby you will much advantage your selves, and give others occasion to improve those gifts and talents which God hath bestowed on them.

3. *When others are talking of Worldly or common matters, labour to turn the stream of their discourses to some spiritual and savoury subject, to talk of God, or Christ, or Heaven, or of the way and means that lead thereunto.* It is much to be lamented that professing Christians should so often meet together to so little purpose. How is their time generally taken up with discourses of worldly matters, without a word of God, or Heaven!

4. *Be not over forward either in revealing that which another hath committed to thy trust, or in revealing thine own secrets to another, lest in the end he proving to be unfaithful, thou be inforced (but too late) to repent thy folly.* That which thou wouldst not have told to another, tell no body; for if thou canst not, why shouldst thou think another will conceal what concerns thee?

5. *Let no corrupt communication proceed out of thy mouth*, Eph. 4.29. *Neither filthiness nor foolish talking, nor jesting*, Ephes. 5. 34. It is better to forbear speaking, than to vent that which is vain and unprofitable, or worse than silence. Abstain therefore from all evil speakings, especially from *obscene and wanton speeches* which the Apostle calleth *filthiness*, and reckoneth amongst those evil speakings, which he would not have named amongst Christians. Yet how full of them are the mouths of many young men? who make it their repast and reputation to utter wanton speeches, to tell filthy tales, and to sing Songs of love and lightness, full of abominable filthiness; which plainly sheweth the pollution and uncleanness of their hearts, for *out of the abundance of the heart, the mouth speaketh*, Matth. 13. 34. Obscene and unchast words are the vent of an unclean heart, and as bellows to blow up its filthy fire into a greater flame.

Know then, O young men, it doth highly concern you in special, to be watchful over your words in this kind. For of all sort

orts of corrupt ſpeeches, this filthy ſpeech is the moſt beaſtly nd corrupting. Obſerve the Songs that young men and maidens ave moſt frequently in their mouths, and you ſhall find them o be full of filthineſs. Is it any wonder then that ſo many fall nto divers kinds of unclean and beaſtly actions, whenas their words are ſo ſeaſoned, or rather poiſoned with this filthineſs? ow can chaſtity be preſerved when ſuch provocations to luſt re continually uſed? *The ſoul of juſt and righteous* Lot *was vexed with the filthy ſpeeches of the* Sodomites, 2 Pet. 2. 7. And how anſt thou think that thou haſt a righteous ſoul in thee, if thou ake delight in uttering, or hearing filthy ſpeeches?

2. *Another kind of evil ſpeaking which the Apoſtle mentioneth is ooliſh talking*, whereby he meaneth vain, and unprofitable diſcourſes of whatſoever cometh into mens heads, which tend to no ood purpoſe, but are uſed only to paſs away time. Many, I now, are apt to think that vain and idle words are not to be eckoned of. But let ſuch remember, that God regiſtreth them ll, and will bring them one day to a reckoning for the ſame, efore his judgment-ſeat.

O Young man, how doth it then concern thee to be watchful ver thy words, and ſpeeches? Oh think not vain and unprofiable diſcourſes to be ſo light as not to be regarded. Conſider o what end God made thy tongue, namely to glorifie him, and difie thy Brother. Conſider alſo what a precious thing time is which we ought by all means to redeem) and thou ſhalt find hat to pervert the right end of the tongue by babling fooliſh hings, and to miſpend ſo much precious time thereby, is no light or ſmall ſin.

3. *Feſting*, is the next kind of evil-ſpeaking mentioned by he Apoſtle, *Eph.* 5. 4. whereby he eſpecially meaneth ſuch jeſting as tends to the abuſing of Scripture, or deriding ſuch as fear God, or mocking of our Neighbour. The word εὐτραπελία, n the Text, *Ariſtotle* ſets down for a *Vertue*, which the Apoſtle here condemneth for a *Vice*. And truly *jeſting* (eſpecially without great watchfulneſs as to the matter, and meaſure of it) doth very ill become Chriſtians. For,

1. *It's not agreeable to our profeſſion*, which requireth a very grave, and ſerious ſpirit, and behaviour.

2. It's apt to put the heart out of tune, to diſcompoſe us for thoſe weighty and ſpiritual concernments which we have before us, and to diſpoſe us for vanity and frothineſs.

3. It's an occaſion of miſpending much precious time, and of abuſing that gift of wit which God hath given for the good and profit of others, and not for the hurt and diſgrace of any.

Pleaſantneſs of converſe, ſo it be innocent and tending to

good, is both allowable and commendable: but that liberty of wit which we intend for a recreation ſhould be but as ſawce to our meat, but little as to the meaſure of it, and profitable as to the end of it, namely to whet the appetite to that which is better.

III. *As thy thoughts, and words muſt be well ordered, ſo likewiſe thy actions, and that in the whole courſe of thy life.* This the Apoſtle intendeth, Phil. 1. 27. *Let your converſation be ſuch as becometh the Goſpel of Jeſus Chriſt*, that is, as you have embraced the Goſpel of Chriſt, and made a profeſſion of Religion; ſo ſee that your converſation be ſuitable and anſwerable thereunto: thereby manifeſting the power of the Goſpel in you. Oh how ſad a ſight is it to ſee men making a profeſſion of Religion, inſtead of adorning the ſame with a godly life, diſgracing it, and denying the power thereof in their looſe and carnal converſation! Let ſuch talk what they will of their faith, that they do believe in Jeſus Chriſt, and therefore doubt not their condition is as good as the beſt; yet let them know that that faith will not ſave them, which brings not forth a godly life. *Though faith alone juſtifies, yet faith which is alone, not accompanied with good works, doth not juſtifie, nor ſave. It is a dead faith*, Jam. 2. 20. Wilt thou hope to live by that faith which is dead?

Young men, let it not content you to be *only believing*, but be *doing* Chriſtians: be not *profeſſing only*, but be *living* believers. Haſt thou grace? prove that thy grace is true by this that thou haſt not received the grace of God in vain. Let thy love prove thy faith, and thy labours of love prove thy love, and the fruits of thy labours prove that thou haſt not either believed, or laboured in vain. Be a Chriſtian for action; let Religion be not only thy profeſſion, but thy buſineſs. Let it not be the buſineſs of thy Sabbaths, or of thy praying times, but let it be the ordinary buſineſs of thy life; let thy whole courſe evidence that godlineſs is not an aery, or empty notion, an inſignificant and uſeleſs form or ſhew; but that there is a ſpirit of life, and power in it, which worketh in thee mightily.

That thy actions, and the way of thy life may be according to godlineſs. I ſhall give thee,

1. Some *general*,
2. Some *particular* Directions.

General Directions are theſe.

1. *Engage thy ſelf deeply in a deſign for Eternity.* Reſolve for Heaven, and the way that leads to it. Be no longer a man for this world, but for the everlaſting Kingdom; and ſtudy out with plainneſs of heart, what is the ſureſt way to the bleſſedneſs to come.

Godlineſs

Godliness is the way to blessedness, and therefore let that be thy great study, how thou maist live godly. Till thou hast in good earnest taken up a godly design, thou wilt never do any thing to purpose in it. The most of men are so far from living a godly life, that they have not yet designed any such thing. Some good may be done at times by them, but it is only as it falls in their way, by accident rather than upon any serious good intent. This God regards not at all; nothing is acceptable to him, no nor like to be profitable to us, but what is done upon design, upon this godly design.

II. *Let thy whole life be a prosecuting and serving thy godly design.* And that thou maist the more effectually prosecute it and prosper in it,

1. Let Faith and Love be the Root of thy life, and the several actions of it.

2. Let the word and will of God be the rule of thy actions.

3. Let the glorifying and enjoying God be the end of them.

1. *Let faith and love be the root of thy actions.*

1. *Let faith be the root of them,* 1 Tim. 1. 5. *The end of the commandment is charity out of a pure heart, and a good Conscience and faith unfeigned* ] Heb. 11. 6. *Without faith it is impossible to please God.* Our persons must be accepted first, before our actions, and neither the one nor the other will be accepted without faith in Christ, *Heb.* 11. 4.

A godly life, and a life of Faith are the same. A life of Faith hath its Original from above, is fetch'd down from Christ, and is maintained and carried on by a continual supply of fresh influences from him, without whom we can do nothing. If thou wilt live Godly, thou must look to Christ, and lean on Christ, and go to Christ for all thy strength and motion. A Christian is beholding to Christ for every good motion he moves, for every grace he hath, and for every good duty he doth. Let it be thus with thee, O soul, let thy Faith in Christ be the root from whence all thy actions, and thy strength for action comes.

2. *Let love be the root of thy life.* Let thy duties be the works of faith, and labours of love. *The love of Christ constraineth us,* 2 Cor. 5. 14. Christians love Christ, both his person, and holy ways, and thence 'tis they follow him so fast. They love to be holy, and therefore follow Holiness: they love to pray, and love to hear, and love to labour for Christ, and to watch with Christ, and walk with him, and therefore 'tis they live a praying, Hearing, Labouring, Watchful life. Love quickens them to duty, and love sweetens every duty. Young man, thou wilt never bear through the hard services, and great severities of a godly life; thou wilt never hold out in that constant care,

labour, watchfulneſs, ſelf-denyal, which Religion will put thee upon, unleſs thy love to Chriſt do quicken thee on, and ſweeten all to thee.

Carnal Profeſſors whatever they do, they do all for fear, or from force or faſhion: they would be bad enough, or do little enough, if they did dare, if they were not afraid, or aſhamed, or were it not from the influence of ſome things external upon them. Though thou alſo muſt make uſe of fear, and all manner of Arguments and helps to lead, and preſs on thy backward heart, yet ſee to it, that thy love to Chriſt be the main ſpring that ſets all thy wheels a going, this will both give vigour, and a ſweet reliſh to all thou doſt, and according to this, according to what love there is in thy duties, ſo will thy acceptance be with God.

2. *Let the word and will of God be the rule of thy life.* Pſal. 119.9. *Wherewithal ſhall a young man cleanſe his way? By taking heed thereto according to thy word*; this word is a *light to the feet and a lanthorn to the ſteps*: it ſheweth thee what is good, and that good muſt be done: it ſheweth thee what is evil, and that evil is to be avoided: it ſheweth thee what good is to be done, and how; what evils are to be eſchewed, and how thou maiſt avoid them.

Young man, do not (as the moſt of thine age uſe to do) be unruly, live not according to thy unruly head, or heart, according to thy unruly Luſts and Paſſions; but live by rule, live not by the rule of cuſtom, or by the rule of example, after the courſe of this World; but let God be thy ruler, and his law be thy rule. *As many as walk according to this rule, peace ſhall be on them, and mercy*, Gal. 6. 16. Enquire diligently, what would God have me to do? How would God have me live? would God have me live an idle life? would God have me to ſwear, or to lie, or to covet? Is not this it that the Lord would have me do, *to deny all ungodlineſs and worldly luſts, and to live righteouſly and ſoberly, and godly in this preſent World*? Tit. 2. 12. And if this be it that the Lord would have, Go and live accordingly.

3. *Let the glorifying, and enjoying of God be the end of thy life, and of all the duties and actions of it.* Let this be the ſcope of thy life, the mark at which thou aimeſt, that thou maiſt honour God, and be happy in him. And that thou maiſt eye and purſue both theſe in one, let this be the aim and intent of thine heart in thy whole courſe, *To work out thine own ſalvation*, Phil. 2. 12. In this one work is included all that thou haſt to do or mind. In this thou wilt beſt glorifie God, and ſecure his everlaſting love to thine own ſoul.

Therefore upon this ſet thine eye, and thine heart in all thy wayes: So that if the queſtion be put, wherefore liveſt thou? wherefore

wherefore liveſt thou thus? thus holily, thus humbly, thus watchfully, thus ſelf-denyingly? that thou maiſt be able to anſwer, *why, I live thus, that herein I may work out my ſalvation.* Reſolve to ſet thy ſelf about nothing, nor to allow thy ſelf in any thing concerning which thou art not able to ſay, *I am herein working out my ſalvation, I am herein ſerving the Lord, and endeavouring the ſaving mine own ſoul.*

Young man, doſt thou live to this end? what goeſt thou ſo often to the Ale-houſe or Tavern for? Is that to ſerve God and ſave thy ſoul? What is the intent of thy greedineſs upon the world, of thy ſenſual licentious life, of thy ſcoffing at the ſtrictneſs of religion, doſt thou all this alſo for the pleaſing of God, and working out thine own ſalvation? Canſt thou ſay when thou art Drinking and Revelling, when thou art ſwearing and lying, or when thou art loytering and playing away thy time, canſt thou then ſay, *Now I am ſerving of God, herein I am working out my* Salvation? Or when thou art playing the Hypocrite, and formaliſt, profeſſing, and praying, and hearing, and talking of God, and the matters of religion deceitfully, out of pride, or oſtentation, or ſo coldly and negligently as thou ordinarily doſt, canſt thou then ſay, *I am now praying for my life, hearing for my life*? will thy pride and thy hypocriſie bring thee to Heaven? Are theſe falſe duties, that have nothing but a lye at the bottom, that are the covert of a rotten heart, are theſe they on which thou meaneſt to adventure thy ſalvation?

Young man, if thou wouldſt in earneſt make this thine aim indeed, the ſerving of God, and ſaving thy ſoul, and have thine eye, and thine heart much upon it, this would both diſcover to thee, whether thy way were right or wrong, and alſo fetch thee off from all thy vain and wicked wayes, and quicken thee on in, and hold thee cloſe to that righteouſneſs, ſobriety, and godlineſs of life, which is indeed the way to bleſſedneſs. Thus much for *General directions.*

## CHAP. XII.

*Containeth particular Directions for the ordering our lives, and actions according to godlineſs.*

IN the next place I ſhall give thee ſome *particular Directions.*

I. *Beware of living in the wilful omiſſion of any known duty.* The omiſſion of good maketh us as lyable to eternal vengeance, as the committing of evil. *The unprofitable ſervant,* we read,

*was cast into outer darkness, where was nothing but weeping and gnashing of teeth*, not for mispending his Talent, but *for not improving it to his Masters advantage*, Matth. 25. 24, 30. And *Luke* 16. 20, 25. We read how *Dives* was tormented in Hell, not for taking away from *Lazarus*, but for not relieving him in his wants.

Bless not then thy self, O Young man, in thine harmless condition, thinking thou art as good a Christian as the best, because thou art not as bad as the worst, but canst thank God with the *Pharisee*; *thou art neither Adulterer, nor Drunkard, nor Extortioner* (it were to be wished that some could say so much) but know, that this is not sufficient. A man may truly say this, *I am not as bad as others*, and yet suffer with them in the same lake of fire. Thy omissions may be thy undoing. Yea not only a total omission of all that's good, but an ordinary, and wilfull, and allowed omission of any one thing thou knowest to be thy duty.

O how sadly doth this speak to thee, thou halting, and trifling soul! many things thou dost, and therein thou comfortest thy self; but are there not many things also which thou knowest thou shouldst do, but wilt not? Thou knowest it is thy duty to pray; to pray in thy Family, in secret in thy Closet, to be constant, to be instant in prayer, Dost thou so? Thou knowest it to be thy duty to examine thy self, to search thy heart, and try thy wayes, that thou maist know the estate of thy soul, Dost thou this? How seldom dost thou spend any pains this way? It may be thou hast never done it, nor so much as seriously put the question to thy self, *whose Child am I*? or, *how may I know whether I be the Child of God, or the Child of the Devil*? Thou knowest it is thy duty to watch, to watch thine heart, and watch thy tongue, and watch against corruption, and temptation; Dost thou do it? Thou knowest it is thy duty to sanctifie the Sabbath, by forbearing thy Calling, thy Recreations, and Carnal Pleasures, by spending the whole day in the publick, and private exercises of Religion, not allowing thy self in vain, and impertinent talk, or idle, or worldly thoughts; Dost thou so? Thou knowest it is thy duty to do good to others, to their souls, by exhorting, or reproving them: to their bodies, by feeding, or cloathing, or otherwise relieving them, Dost thou so? Is there none of all this, nor nothing else which thou allowest thy self in the neglect of? If it be so, how canst thou think thy self sincere?

O Young man, if thou would please God indeed, and have evidence that thou art his, resolve on universal obedience, and be ready to every good work Let not Conscience fly upon thee at last, and tell thee, *one thing thou lackest*, one thing thou wouldst not do. Be faithful, study to know thy whole duty, and rest not till thy heart be willing to follow the Lord in all things whatsoever he commands thee.

II. *Live not in the practice of any known sin.* For,

1. *One sin allowed, and delighted in, is enough to keep thy soul out of Heaven.* As *Adam* by eating one forbidden fruit was cast out of *Paradise*: So maist thou out of Heaven for but one sin, that thou hast committed, and not repented of.

2. *The living and delighting in one sin doth evidence a rotten, and unsound heart.* As it is made in Scripture a note of uprightness to make Conscience of every known sin. So it is made a note of Hypocrisie to seem to make Conscience of the forbearance of some sins, and yet to live and lye in the practice of others.

3. *One sin never goeth alone, but is ever accompanied with more.* For it is the natural effect of sin (especially being wittingly committed) to make men apter to sin, Rom. 6. 19. *You have yielded your members servants to uncleanness, and to iniquity unto iniquity.* God in his just judgment ofttimes as a punishment for some one sin, leaves men so to themselves, that they break forth into the committing of others.

4. *For a man to live and lye impenitently in the practice of a known sin, is the dreadfullest judgment in the World.* Better were it for a man to be given up to the Devil, than to the power of one sinful lust. The incestuous person was delivered up to Satan, (1 *Cor.* 5. 5.) but he was restored again, and the better for it. Whereas we seldom read, or hear of any who were given up to the lusts of their own hearts, that ever recovered.

O Young man, how doth it then concern thee to withstand every lust, not to indulge thy self in any sin! but especially to keep thy self from *thine own iniquity*, I mean, *thy natures darling sin*, to which thou art most propense by thy complexion, and constitution, and of all thy lusts art lothest to leave. Let not that bear rule in thee as formerly, but bend thy greatest force against it. As the King of *Syria* commanded his 32 Captains to fight principally against the *King of Israel*, for full well he knew that the King being once slain, the whole Army would soon be discomfited. So if thy beloved sin that reigns and rules in thee were once subdued, thy other sins would soon be vanquished.

III. *If thou hast been overtaken with any sin, and thereby made a wound in thy Conscience, seek an healing Plaister by sound Repentance, and faith in the blood of Christ.* Lye not secure in any known sin into which thou art fallen, but rise speedily again: make up every breach between God and thy soul betimes. What the Apostle saith of *wrath*, Ephes. 4. 26. the same may I say of other sins, *Let not the Sun go down upon them.* Do not presume to sleep one night in any sin unrepented of. It is dangerous sleeping at the bank of hell.

Hast

Haſt thou fallen into ſin? do not ſay it is but one, or but a little one. 'Tis ſin (be it great or little, one or more) 'tis ſin, and that's enough to deſtroy thee for ever, unleſs thou repent. Go ſpeedily and make up the breach, repent and ſeek thy pardon, and thy peace.

IV. *When through grace thou art recovered, take heed of falling back again.* A relapſe is dangerous in bodily diſeaſes, much more in ſpiritual. Chriſt gave this advice to the woman taken in Adultery, and forgiven, *Go and ſin no more*, Joh. 8. 11. As alſo to the poor lame man, whom he healed at the Pool of *Betheſda*, which he back'd with a ſtrong reaſon, *Go and ſin no more, leſt a worſe thing come unto thee*, leſt the rod be turned into a Scorpion, *Joh.* 5. 14. Is the unclean ſpirit departed from thee? beware that he return not, leſt thou become ſevenfold more the Child of Hell in thy latter end, than thou wert in the beginning. Let thy former ſins, and the ſmart they have put thee to, be warnings to thee as long as thou liveſt. Haſt thou repented? Art thou reformed? Bleſs God for ſo great a mercy. Look back upon the mire of the pit out of which thou art delivered, and take heed to thy ſelf, how thou ever comeſt there again.

## CHAP. XIII.

### *Of moderation in ſeveral particulars.*

BE *moderate in all things*, more particularly,

1. *In the uſe of Meats and Drinks.*
2. *In Sports and Recreations.*
3. *In the purſuit of worldly wealth, and ſeeking after riches.*

1. *Be moderate in the uſe of Meats and Drinks.* Feed for the ſatisfying thy hunger, and ſtrengthning thy body for the ſervice of God, and not meerly for the pleaſing thy fleſhly appetite. I deny not but the Lord gives us liberty to Eat not only for neceſſity, but alſo for delight. But wilt thou therefore eat to gluttony, and allow thy ſelf in ſuch intemperance, as will make thee as ready to curſe God, as to bleſs and praiſe him?

Our Saviour warns his own diſciples, Luk. 21. 34. *Take heed to your ſelves leſt at any time your hearts be overcharged with ſurfeiting and drunkenneſs.* It is obſervable how he adviſeth us to be as watchful againſt *gluttony* as *drunkenneſs*. Many look upon *drunkenneſs* as an heynous ſin, but as for *gluttony* they make no ſin of it at all, not conſidering that a man may offend, and make a Beaſt of himſelf by exceſſive eating, as by exceſſive drinking. The rich glutton went to Hell, not for any drunkenneſs that we read of, but for gluttony, *Luk.* 16. 19. There-

Therefore, O Young man, it concerns thee to be watchful over thy ſelf herein. Let not thy Table be an Altar to thy Belly, leſt it become a ſnare to thine heart. Beware of feeding thy luſt, inſtead of refreſhing thy Body. Eat for ſervice more than for pleaſure; to preſerve nature, rather than to pamper the body. And when thou art feeding thy body, forget not to refreſh thy ſoul, by meditating of Gods goodneſs and Bounty, and Chriſt's Sweetneſs, who is the bread of life.

II. Be *moderate in thy Sports and Recreations.* Spend not too much of thy precious time therein. Certainly didſt thou but ſeriouſly weigh, and conſider, how much work lyeth before thee, and how little time remaining for the doing of it, thou wouldſt not trifle away ſo much thereof in vanity and pleaſure; but wouldſt rather ſpend the greateſt part of that time thou canſt ſpare from thy particular calling, in renewing thy peace with God, in clearing up thine intereſt in Chriſt, and making thy Calling and Election ſure.

I deny not but Recreations are lawful, and may be uſed; provided,

1. *That they be ſuch as are not forbidden either by the law of God, or law of man.* For the pleaſing of our ſelves in any of thoſe, muſt needs be diſpleaſing unto God.

2. *That they be uſed moderately, not ſpending too much time in them, nor taking too much pains about them*: for thereby you will rather be diſabled for the diſcharge of the duties of your calling, than fitted thereunto, which croſſeth the main end of Recreations. The Mower's whet is counted no letr, but rather a furtherance of his work. But if he ſpend the whole day, or half a day in whetting, he ſpoils his Sithe, and hinders his work. Now our Recreations ought to be as whetting to the Mower, wherein no more time muſt be ſpent than doth conduce to the better fitting us for the duties of our general and particular Calling.

But contrariwiſe how do the greater part of Young men either accuſtom themſelves to unlawful Recreations, ſporting themſelves in ſin and wickedneſs; or elſe abuſe their lawful recreations, by laviſhing away much of their precious time therein, making a Vocation of their Recreation; as if their work were to play, and their paſtimes were the very trade to which they had ſerved an Apprenticeſhip, and idleneſs were the buſineſs of their lives.

Ah Young men, is your peace yet to be made with God? The pardon of your ſins yet to be obtained? Your ſalvation yet to be wrought out? And is the time allotted for theſe things both ſhort and uncertain, and yet do ye ſquander it away in ſports and paſtimes? Doth your everlaſting happineſs and miſery depend

pend upon your well or ill improving of your time here, and can you so prodigally lavish it out in sensual pleasures and delights? O that men endowed with reason should be so foolish and unwise as to hazard the eternal welfare of their precious souls for a few pleasing vanities, which last but for a moment?

It was the sad expression of *Lysimachus*, who had lost his Kingdom for one draught of water, *For what a short pleasure have I made my self a bondslave for ever?* Oh the folly and madness that possesseth the hearts of many Young men to throw away their time upon their lusts and pleasures, as that which is nothing worth, which hereafter, if they had it, they would give a whole World to redeem it, but cannot obtain.

Do you lack *Pass-time*? Sports to pass away the time? Company to pass away the time? Why man, is all thy work done, that thy time now lyes upon thy hands? Look to it, thou maist hereafter beg for an hour, one hour to pray in, one hour to repent in, which now thou meerly trifleſt and playeſt away. O what a precious commodity would time be in hell? One day of Grace, one day to repent in, what a joy would it be to the damned souls? but then it would be too late: it's gone, and will not be recall'd for ever.

Go, O Young man, to the bed-side of a dying man, and mind him both of his worldly vanities with which in times past he was delighted; as also of all those duties of piety, and works of righteousness which he hath performed in the whole course of his life. And then ask him in which he doth now take most comfort, and delight; and you shall find that he will be confounded with shame to think of the former, and exceedingly rejoyce with the remembrance of the latter.

III. *Be moderate in the pursuit of Worldly things, in seeking after riches, that thou maist not be drowned in the cares of them.* Joh. 6.27. *Labour not for the meat which perisheth, but for the meat which endureth to everlasting life.* Where by *Meat* our Saviour meaneth all things which this world affordeth for the use of man: one kind being by a *Synechdoche* put for all other kinds. And by *labouring*, he meaneth an inordinate, and immoderate endeavour, after the things of this World. For the word in the Greek ἐργάζεσθε, signifieth to endeavour after things with the greatest earnestness, pain, and diligence. So that our Saviour doth not simply forbid the labouring for earthly things, but,

1. *The inordinate intention of the mind of him that laboureth, when it is fill'd with zeal for, & with carking, distrustful thoughts about these earthly things.* Oh the carnal distrust of many Worldlings, who think they shall never have enough to keep them when they are old! which is a sinful anxiety, however vailed under the appear-

ance

ance of providence againſt future neceſſity, whereby they do but anticipate their cares, and create a needleſs Diſtraction to themſelves.

2. *The manner of labouring; when temporal things are preferred before ſpiritual and Heavenly*: therefore our Saviour addeth, *but labour for the meat which endureth to everlaſting life*; that is, chiefly and eſpecially. Look how much more excellent the ſoul is than the body, things eternal than thoſe that are temporal, ſo much more ought we, both in our judgments and affections to prefer, and purſue ſpiritual grace, and Heavenly glory, before theſe temporary trifles.

3. *The meaſure of labouring*; when we never think we have laid up enough, but are continually and eagerly ſeeking after more, our hungry hearts crying ſtill in our ears, *Gather, Gather, lay up for the days to come.* When we cannot be content with food convenient, but ſeek after more than is needful both for the preſent and future maintenance of the charge God hath committed to us.

It is obſervable, that we find not in all the Scripture that any Saint was guilty of this ſin, of ſetting his heart upon the World, and ſeeking immoderately after earthly riches. We read of *Aarons* Idolatry, *Lots* inceſt, *Noahs* Drunkenneſs, *Davids* Adultery, *Peters* denial of his Maſter. But where do you read in Scripture of any Saint that was overcome with this ſin? It is not to be denyed, but that as the ſeeds of all ſins are in the beſt of men, ſo likewiſe the ſeeds of this ſin: but that any Saint was given up to the power thereof, we do not read. How ſhould this conſideration ſtir you up to a greater watchfulneſs againſt the ſame?

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## CHAP. XIV.

*Sheweth the Danger of bad Company, & the Advantage of good Company.*

BE *careful of thy Company, eſpecially whom thou makeſt thy boſome and familiar friends*; for that is a matter of exceeding great concernment to thy ſpiritual welfare. This I ſhall branch into two heads.

1. *Avoid the Society of wicked and Prophane perſons.*
2. *Deſire and embrace the Company of the Godly.*

1. *Avoid the Society of wicked men, which hath been the Bane and Ruine of thouſands of young men.* I do not ſay that all manner of ſociety with graceleſs and Prophane perſons is ſinful and unlawful, and that thou ought not to come at all into their Company, nor to have any entercourſe, and commerce with them in buying, ſelling

selling and the like. But thy care must be to avoid all intimate Society and Familiarity, yea and all needless and unnecessary conversing with them.

1. For first, *It is exceeding dangerous without a just warrant, and calling to be much in the company of wicked and prophane men,* especially such as are scoffers of religion, and traducers of good men, who by their loose conversation, and continual railing against Religion, and the professors thereof, will take off thine heart from all love and delight in Holy, and religious exercises, and work in thee a distaste, and contempt of the wayes of Godliness.

There is a secret and bewitching power in Prophane company, to empoyson and pervert even the best disposition, sin being of a contagious nature, more infectious than the Plague: and the soul much more catching of the Contagion of sin, than the body of any infectious disease.

Common experience telleth us, how many hopeful young men, who have blossomed fairly, and brought forth some good fruit, yet by frequenting the company of wicked and lewd persons, have proved very prophane and debauch'd. The *Philosophers* do well observe that all waters both in colour and taste do participate of the nature, and disposition of those grounds through which they pass. In like manner men do participate of the disposition and manners of those, with whom they frequently, and familiarly converse.

2. *By an unnecessary conversing with prophane men, thou makest thy self accessary to their sins, even to their* Blasphemies, *Ribaudry and Prophaneness.* For by thy silence thou givest a secret consent to their wickedness, and so makest them thine own.

4. *Intimate and needless society with the wicked, will make thee lyable to their punishments.*

Therefore S. *John,* as it is recorded of him, going to the Bath at *Ephesus,* there met *Ebion,* and *Corinthus,* two blasphemous Hereticks, belching out their Blasphemies against Christ: whereupon he made all the haste he could out of their company, fearing some eminent judgment from the Lord to fall upon them. Who was no sooner departed, but presently the house fell down, and destroyed them with their companions.

But it is not only the company of dissolute, scandalous persons, as Drunkards, Swearers, and Scoffers of religion that I would advise thee to shun; but even persons *meerly civil, dead-hearted, formal professors of religion;* let not these be the companions of thy choice, or thy bosome friends, who being unacquainted with the mysteries of the Gospel, and the power of godliness, cannot minister any savoury, profitable discourse to their hearers: So

that

that whosoever shall frequently associate himself with such, neglecting the Communion of Saints, he will soon find his zeal for God, and the wayes of godliness much cooled: his fervency in holy duties much abated: his love to God, and his people much lessened, yea and an universal decay of his Graces insensibly to grow upon him. So that a Christian instead of proceeding forward in Religion, and growing in grace, he will go backward, and find a spiritual decay in himself.

Therefore, O young man, in the choice of friends for thine intimate acquaintance, and familiar converse, seriously think of this.

II. *Desire and embrace the company of the godly, who may further thee in the way to Heaven, make them thy familiar friends and companions.* The more thou converseſt with such, the greater encrease wilt thou find in thy self of knowledge, faith, love, zeal, humility, and other graces. The very presence of a religious person, much more his gracious speeches, his holy advice, his seasonable reproofs, and his godly conversation will be a great help to thee in the way to Heaven. There is a certain vertue in the words and behaviour of men endowed with Heavenly wisdom, which (by the blessing of God's holy Spirit) doth work effectually on those who are conversant with them, for the inlightning of their minds with the knowledge of God and his truths: for the inflaming their hearts with a love to God, and zeal for his glory.

O Young man, thou canst not imagine what spiritual advantage may be got by conversing with holy gracious persons; especially if thou beest careful to treasure up those Christian experiences thou hearest from them, and what else may make for thy spiritual good. Thus will the communion of Saints be improved to the edification of Saints.

Having done with the *Directions* which concern *your selves* in particular, I now proceed to such which relate to *others.*

## CHAP. XV.

*Containeth several duties which relate to others.*

I. BE *peaceable towards all.* Rom. 12. 18. *If it be possible, as much as lyeth in you, live peaceably with all men.* A peaceable disposition consisteth in these eight things.

1. *In a backwardness to give offence unto others.* A man of a peaceable disposition will forbear all provoking language, and carriage, or whatsoever may stir up others unto wrath.

2. *In*

2. *In an unaptneſs to take offence when given*, well knowing that it is the ſudden taking an offence that doth occaſion ſtrife, and contention, rather than the giving it: As it is the ſecond blow that makes the fray. Many out of their pride think it a point of baſeneſs, ignominy, and diſgrace to put up the leaſt wrong. But *Solomon* ſaith, Prov. 19. 11. *It is the glory of a man to paſs over an offence*, taking little notice thereof, and putting the beſt interpretation on it.

3. *In a forwardneſs to be reconciled unto thoſe who have wronged thee.* I have read that there was ſometime a Variance between two famous *Philoſophers*, *Ariſtippus*, and *Æſchines*; *Ariſtippus* at length goeth to *Æſchines*, and ſeeks for peace and reconciliation, and withal ſaid, *Remember, though I am the Elder, yet I firſt ſought for peace. True*, ſaid *Æſchines*, and *for this, I will ever acknowledge you the worthier man, for I began the ſtrife, but you the peace.*

But, O Young men, how many of you come far ſhort of *Ariſtippus* (though an Heathen Philoſopher) in this particular, thinking it no diſgrace to break the peace, but a diſgrace to ſeek it? Forgetting how *Abraham* humbled himſelf ſo far as to go to *Lot* for peace and reconciliation: the *ſuperior* to the *inferior*, though the injury done was on *Lots* part, and not on *Abrahams*.

Surely whoſoever will be the Children of *Abraham*, muſt follow the ſteps of their Father *Abraham*, and though elder in years, and greater in place, yet go firſt to their Brother for peace and reconciliation.

4. *In a willingneſs to part with thy right for peace ſake.* When men ſtand upon terms of extream right, there peace is uſually broken, and contentions are ingendred. The World may count this an effeminate ſoftneſs, but it is the trueſt prudence. I deny not, but a man of a peaceable diſpoſition may with a good conſcience ſeek to recover his own by Law, Provided, that it be not for every ſmall, trifling matter; and without all private revenge and inward hatred; and after all amicable means and remedies have been uſed. For the Law is to be uſed only as Phyſick for thoſe diſeaſes which cannot otherwiſe be cured.

5. *In a patient bearing the wrongs and injuries of others done unto thee. Matth.* 5. 19. ſaith our Saviour, *Reſiſt not evil, but whoſoever ſhall ſmite thee on the right cheek, turn to him the other alſo*, &c. which words are not to be underſtood ſimply, and literally, but comparatively, as if he had ſaid, *Rather than revenge thy ſelf, by riſing up againſt him that hath ſmitten thee on the right cheek, turn to him the other alſo*, that is, be more ready to receive another wrong, than retaliate the former; rather than thou ſhouldſt revenge thy ſelf of a ſmall injury, be ready to receive a greater. Neithe

Neither is this expoſition of our Saviour to be applyed only to real blows, to ſmiting by the hand, but alſo by the tongue, to the ſufferings of reproaches: as if he had ſaid, If a man ſhall ſpeak diſgracefully, and reproachfully of thee, be ſo far from caſting dirt in his face, by reproaching and reviling him again, but rather be ready to receive and bear greater reproaches and diſgraces.

6. *In a willingneſs to forgive the wrongs and injuries of others offered unto us*; This is made the condition of Gods forgiving of us. *Forgive, and ye ſhall be forgiven*, Luk. 6. 37. *And if ye forgive not men their treſpaſſes, neither will your Father forgive your treſpaſſes.* A dreadful word to all ſuch who are of implacable ſpirits, who will revenge their wrongs, but will not remit them Wouldſt thou not be forgiven? wouldſt thou that God ſhould revenge upon thee the wrongs thou haſt done him? O tremble: he will certainly do it, he will not forgive thee unleſs thou forgive thy brother.

7. *In a readineſs to do what good offices of love and kindneſs we can unto thoſe who have wronged us.* For which we have the command of Chriſt, Matth. 5. 4. *But I ſay unto you, love your enemies, bleſs them that curſe you, do good to them who hate you.* It is not ſufficient to ſpeak friendly and peaceably, but we muſt ſhew our peaceable diſpoſition by doing good unto thoſe who have wronged us. To requite good for good is civil courteſie: to requite evil for evil is malicious policy: to requite evil for good is hateful ingratitude: but to requite good for evil is true Chriſtian Charity, which goeth beyond all the Heathenish love in the World. This is a leſſon hard to fleſh and blood, but the more difficult it is to nature, the more earneſt ſhould be our endeavour, and the more comfortable will be our practice.

8. *In a forwardneſs to make peace between others, who are at variance.* This is accounted by many Wordly Politicians a thankleſs office; becauſe they may incurr the diſpleaſure, and loſe the friendſhip of both parties. But what if thou ſhouldſt loſe the friendſhip of one or two men, yet by doing thy duty to thy Neighbour, thou ſhalt gain the favour of God, which will abundantly recompence the loſs of any mans friendſhip.

Beſides, though it ſhould prove a thankleſs work, yet there is a bleſſing promiſed thereunto, Matth. 5. 9. *Bleſſed are the peacemakers, for they ſhall be called the children of God*, that is, they ſhall attain to this priviledge and prerogative to be the Children of God. So that the glorious rewards which follow this duty, do abundantly recompence the inconveniences and miſchiefs, which ſometimes accompany the ſame.

II. *Another duty incumbent on thee which relateth to others, is this,*

*be affable and courteous unto all, avoiding all morose, and supercilious behaviour.* Religion requires courtesie, as well as *piety: good manners* together with *good Consciences.* Many Moral men who have no saving grace, yet herein carry themselves like Christians. What a shame is it then for Christians, who have truth of Grace in them, not to carry themselves like moral men!

This will exceedingly Grace your carriage, and make your company well-come, and acceptable unto all. Yea it will win the hearts of all with whom you have to do, and even knit them unto you. *Davids* Courteous carriage made all the servants of *Saul* to respect him. Yea it is said, *All Israel and Judah loved him,* 1 Sam. 18. 16.

On the other side, *Churlishness, Bitterness, Testiness,* and such other Vices which are contrary to this Vertue, alienate mens minds from them, yea and exasperate them against them.

III. *Carry thy self humbly towards all men, thinking better of others, than of thy self* The truth is, that man who well knoweth himself, knoweth more of himself, of his own weakness and vileness, than he can know of most others; and therefore he may well have a meaner esteem of himself than of others, especially such as are of his rank, and betwixt whom there is not too too palpable a difference If he have apparently better gifts than others, yet his humble mind will make him think that others may have more true inward Grace, and sincerity, because he knows more of the deceit of his own heart than he can of others.

Humility is so graceful a grace that it makes him who is decked therewith gracious in every mans eye. Whereas none are more disdained than the proud, none are better respected both by God and man than the humble.

IV *Be as serviceable to others as thou canst.* As it was the *meat and drink of our blessed Saviour to be doing good unto others*; So let it be thy meat and drink, even thy chief delight to be doing all the good thou canst. Let not any opportunity of doing good slip out of thy hands, but as the Wise man adviseth, Eccles. 9. 10. *Whatsoever thy hand findeth to do, do it with all thy might,* that is, whatsoever ability, or opportunity of service God affordeth unto thee, either in thy general or particular Calling, improve it with all care and diligence: endeavour with thy might to do all the good that possibly thou canst in thy Generation.

And surely it is the greatest honour we are capable of here, to be any way serviceable to God, and his people; and that which will

will bring much peace and comfort to our souls and consciences.

V. Be *merciful towards such as are in misery*, Luk. 6. 36. This mercifulness, or mercy is such a compassion of the heart, whereby a man is moved to help and succour others in their misery. So that true mercy hath in it two things,

1. *A compassion, or laying to heart the miseries of others.*

2. *An inclination, and readiness to succour and relieve them according to their misery.* It comprehends *affection* and *action*, the former being the fountain and foundation of the latter; and the latter the stream and demonstration of the former. So that in the compassion of the heart, and in the act of relief, consists the true nature of Mercy.

1. The former we find often pressed in Scripture, as Job 6. 14. *To him that is afflicted, pity should be shewed from his friend. Put on therefore,* saith the Apostle, Col. 3. 12. *as the Elect of God, holy, and beloved, bowels of mercy.* Which is a *metonymical* form of speech, often used in holy Scripture, whereby is meant pity and compassion towards them that are in any misery or affliction.

If we consider the nearness of conjunction, and communion that one Christian hath with another, we may well be convinced of the equity of this duty. For we are all sons of one Father, all members of one body: In respect thereof there should, nay there ought to be such a sympathy and compassion in the members of the *mystical body*, I mean among Christians, as there is in the members of the *natural body*. Now we know that in the natural body, *if one member suffer all the members suffer with it*, as the Apostle expresseth, 1 Cor. 12. 26. which place S. *Austin* in his tenth Tractate on *John* explaining, excellently sheweth the mutual compassion between the members of a natural body, *Behold*, saith he, *the foot treadeth on a thorn, and see how all the members condole it; The back bends it self, the head stoopeth, the tongue complaineth as if it self were pricked, the eye searcheth it out, the hands do their best to pluck it out, yea every member of the body is compassionately affected with it.* And surely such a sympathy and compassion there ought to be amongst Christians, who are all members of one body, whereof Christ Jesus is the head.

II. *Thy compassionate heart must have a helping hand.* For the nature of true mercy consisteth as well as in the act of relief, as in the compassion of the heart. Thou hast not done thy duty in pitying the distressed, unless thou likewise relieve them. As that faith, which is alone without works, doth not justifie us: so that pity which is alone without works, doth not justifie

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III. *Carry thy self humbly towards all men, thinking better of others, than of thy self* The truth is, that man who well knoweth himself, knoweth more of himself, of his own weakness and vileness, than he can know of most others; and therefore he may well have a meaner esteem of himself than of others, especially such as are of his rank, and betwixt whom there is not too too palpable a difference If he have apparently better gifts than others, yet his humble mind will make him think that others may have more true inward Grace, and sincerity, because he knows more of the deceit of his own heart than he can of others.

Humility is so graceful a grace that it makes him who is decked therewith gracious in every mans eye. Whereas none are more disdained than the proud, none are better respected both by God and man than the humble.

IV *Be as serviceable to others as thou canst.* As it was the *meat and drink of our blessed Saviour to be doing good unto others*; So let it be thy meat and drink, even thy chief delight to be doing all the good thou canst. Let not any opportunity of doing good slip out of thy hands, but as the Wise man adviseth, Eccles. 9. 10. *Whatsoever thy hand findeth to do, do it with all thy might*, that is, whatsoever ability, or opportunity of service God affordeth unto thee, either in thy general or particular Calling, improve it with all care and diligence: endeavour with thy might to do all the good that possibly thou canst in thy Generation.

And surely it is the greatest honour we are capable of here, to be any way serviceable to God, and his people; and that which will

will bring much peace and comfort to our ſouls and conſciences.

V. Be *merciful towards ſuch as are in miſery*, Luk. 6. 36. This mercifulneſs, or mercy is ſuch a compaſſion of the heart, whereby a man is moved to help and ſuccour others in their miſery. So that true mercy hath in it two things,

1. *A compaſſion, or laying to heart the miſeries of others.*

2. *An inclination, and readineſs to ſuccour and relieve them according to their miſery.* It comprehends *affection* and *action*, the former being the fountain and foundation of the latter; and the latter the ſtream and demonſtration of the former. So that in the compaſſion of the heart, and in the act of relief, conſiſts the true nature of Mercy.

1. The former we find often preſſed in Scripture, as Job 6. 14. *To him that is afflicted, pity ſhould be ſhewed from his friend. Put on therefore,* ſaith the Apoſtle, Col. 3. 12. *as the Elect of God, holy, and beloved, bowels of mercy.* Which is a *metonymical* form of ſpeech, often uſed in holy Scripture, whereby is meant pity and compaſſion towards them that are in any miſery or affliction.

If we conſider the nearneſs of conjunction, and communion that one Chriſtian hath with another, we may well be convinced of the equity of this duty. For we are all ſons of one Father, all members of one body: In reſpect thereof there ſhould, nay there ought to be ſuch a ſympathy and compaſſion in the members of the *myſtical body*, I mean among Chriſtians, as there is in the members of the *natural body*. Now we know that in the natural body, *if one member ſuffer all the members ſuffer with it*, as the Apoſtle expreſſeth, 1 *Cor.* 12. 26. which place S. *Auſtin* in his tenth Tractate on *John* explaining, excellently ſheweth the mutual compaſſion between the members of a natural body, *Behold*, ſaith he, *the foot treadeth on a thorn, and ſee how all the members condole it; The back bends it ſelf, the head ſtoopeth, the tongue complaineth as if it ſelf were pricked, the eye ſearcheth it out, the hands do their beſt to pluck it out, yea every member of the body is compaſſionately affected with it.* And ſurely ſuch a ſympathy and compaſſion there ought to be amongſt Chriſtians, who are all members of one body, whereof Chriſt Jeſus is the head.

II. *Thy compaſſionate heart muſt have a helping hand.* For the nature of true mercy conſiſteth as well as in the act of relief, as in the compaſſion of the heart. Thou haſt not done thy duty in pitying the diſtreſſed, unleſs thou likewiſe relieve them. As that faith, which is alone without works, doth not juſtifie us: ſo that pity which is alone without works, doth not juſtifie

our faith. In vain therefore dost thou boast of thine inward compassion, unless thou likewise afford thine outward contribution.

For thine encouragement unto this kind of Mercy.

1. *Know that outward works of mercy are sweet smelling Sacrifices wherewith the Lord is well pleased.* These are the oblations which he now requireth. The *Altar* on which this Sacrifice is to be offered, is *the back of the poor.* What greater argument can there be to enforce this duty of Charity, than to consider, it is acceptable, and pleasing unto God? For what ingenuous Christian would not do that which is acceptable unto God?

2. *We are not so much Lords of our Estates, as Stewards, and therefore ought not to appropriate all unto our selves, but to communicate some part thereof to the poor, unto whom something out of our estate doth belong.* In which respect the spirit of God calleth part of the rich mans stock, *the poor mans due,* Prov. 3. 27. *withhold not good from them to whom it is due, when it is in the power of thy hand to do it.* So that what S. Paul saith of himself, concerning the Preaching of the Gospel, 1 Cor. 9. 16. *Necessity is laid upon me, yea woe is unto me, if I preach not the Gospel.* The like should every Christian say of himself in this behalf, *Necessity is laid upon me to relieve the poor, and woe be unto me, if I do it not.*

3. *All profession of religion, without works of Charity is but hypocritical. For this is pure Religion, and undefiled before God, to visit the Fatherless and Widows in their afflictions,* 1 Jam. 1. 27. that is, The comforting and supporting such as are in want and misery, doth evidence the truth of our Religion.

4. *Consider the benefits which follow and accompany our works of Charity.* For thereby we bring glory to God, adorn our Christian Religion and profession: and not only make glad the hearts of the poor, whom we relieve, but likewise refresh our own souls, in that our works of Charity will evidence as the truth of our Religion, so likewise of our faith; for *faith without works is dead*: its not a living, but a dead faith which manifests not its life by working.

Lastly, *It is a means for encreasing our store,* Prov. 3. 9, 10 *Honour the Lord with thy substance,* by giving bountifully to the poor, *So shall thy barns be filled with plenty, and thy presses burst out with new wine.* And Prov. 11. 24. *There is that scattereth, and yet encreaseth.* Intimating that this kind of scattering is the means of increasing, which made the Apostle say in 2 Cor. 9. 6. *He that soweth sparingly, shall reap sparingly, but he which soweth bountifully, shall reap bountifully.* And saith our Saviour, Luk. 6. 38. *Give and it shall be given you, good measure, pressed down, and shaken together.* So that nothing is lost by giving to the poor;

yea

yea it is the ſureſt and ſafeſt way of getting. Whereas a covetous keeping back, and withholding from the poor, is the ready way to want and poverty, according to that of the Wiſe man, Prov. 9. 24. *There is that withholdeth more than is meet, but it tendeth to poverty*, through Gods curſe upon their eſtate for their hard heartedneſs to the poor: yea how many have loſt their ſoul, as well as their eſtate, by their over-ſaving? How can they hope to find mercy from Chriſt, who never ſhewed mercy to Chriſt in his members?

Therefore, O Young man, be perſwaded for the time to come to be more charitable, knowing it is not ſo much a mercy to have wherewithall to do good, as to do good with what we have. And let thy giving out be proportionable to what the Lord hath given unto thee. They who are rich in this Worlds goods, ought to be rich in good works; the greater thy receits are, the greater ought to be thy returns.

That thou maiſt be more free, and bountiful in thy Charity, follow the advice which the Apoſtle giveth to the *Corinthians*. 1 Cor. 16. 1, 2. *Upon the firſt day of the week* (that is, the Lords day) *let every one of you lay by him in ſtore, as God hath proſpered him*: that is, according to the ability wherewith God hath bleſſed him, let him ſet apart ſomething for the relief of the poor. By this means thou wilt be more ready and free to give upon any good occaſion, having a ſtock by thee for that very end and purpoſe.

VI. *Carefully reſtore what thou haſt ſtoln or unjuſtly got.* It is very ſinful to get things wrongfully, and no leſs to keep what is wrongfully gotten; therefore the law requireth reſtitution of ſtoln and ill-gotten goods, as *Exod.* 22. 1. *Lev.* 6. 2, 3. &c. Reſtitution is not an arbitrary thing, left to our will to do, or not to do; but an act of Juſtice, to the performane whereof we are bound by the expreſs letter of the law. Whoſoever he be that hath wronged another, either by detaining what he hath borrowed, or by getting by fraud or oppreſſion, ought to make ſatiſfaction, by reſtoring either the thing it ſelf or the value and worth of it.

Q. *What if the party be not able to make full ſatisfaction for the wrong he hath done?*

*A.* If he be not in truth able to make full ſatisfaction, yet he muſt reſtore ſo far as he is able, and his eſtate will reach: and God will accept the will for the deed, according to that of the Apoſtle, 2 Cor. 8. 12. *If there be a willing mind, it is accepted according to that a man hath, and not according to that he hath not.*

2. He muſt humbly acknowledge the wrong he hath done,

If ſatisfaction cannot be made *by Reſtitution*, then it it muſt be *by Humiliation.*

3. He muſt ſhew himſelf willing to reſtore whatſoever he hath unjuſtly, and fraudulently gotten: and promiſe ſatisfaction whenſoever God ſhall enable him thereunto.

Q. *What if the party wronged be dead?*

A. *Then Reſtitution ought to be made to his Executors, or Adminiſtrators, or Heirs: and if they cannot be found, then to the poor,* making them his Heirs; and thereby thou wilt turn thy Debt into an Alms, and in ſhewing thy ſelf juſt, do a work of mercy.

What thou doſt herein let it be done ſpeedily. For thou knoweſt not what a day may bring forth: thou maiſt either be taken from thy riches, or thy riches may be taken from thee, and thou thereby be altogether diſenabled to reſtore according to thy purpoſe.

Though for the preſent thou maiſt pleaſe thy ſelf with thine ill-gotten goods; yet if ever thy Conſcience be enlightened and made ſenſible of the evil of ſin, thou wilt find no quiet therein, till thou haſt made reſtitution. *Seneca* tells us of a *Philoſopher* at *Athens*, who having bought a pair of Shooes upon truſt, and afterwards hearing that the Shoo-maker was dead, flattered himſelf, for a while, with a conceit that the money due for the Shooes was his own, and that he ſhould never be called upon for the ſame. But his conſcience being afterwards awakened, he was ſo terrified with the thought of his injuſtice, that as one affrighted, he ran with all ſpeed to the mans ſhop, and finding the door ſhut, he flung the money in at the Window, ſaying, *Though the good man be dead, yet the money is due from me.* If an *Heathen* made ſuch Conſcience of reſtoring what was anothers, and not his own; How much more ſhouldſt thou, who art a Chriſtian, make Conſcience of reſtoring whatſoever thou haſt ſtoln, or fraudulently gotten from another, and doth not properly belong unto thee?

*Obj.* Happily thou wilt ſay, I am willing to make reſtitution, but unwilling to have the thing known, becauſe thereby my credit and reputation will be exceedingly blaſted.

A. *For the preſervation of thy Reputation thou maiſt make choice of ſome honeſt, faithful friend, who will deliver the money or goods, and conceal thy name.*

Be ſure reſtitution be made one way or other, of thine ill-gotten goods.

1. Becauſe otherwiſe they will prove a moth to conſume the reſt of thine eſtate.

2. It is the only way and means whereby thou canſt make recompence

compence and satisfaction for the wrong thou hast done unto thy Neighbour.

Hast thou therefore, O Young man, in the time of thine Apprenticeship been unfaithful to thy Master, and stoln any thing from him or any other? as thou expectest to find mercy from God, and to obtain the pardon of thy sin, resolve forthwith to restore the same; otherwise it will prove not only a moth in thine estate, but the ruine of thy soul. If thou part not speedily with thine ill gotten goods, thy soul is like to go for them. *And what will it profit thee to save thy goods and lose thy soul?*

## CHAP. XVI.

### *Sheweth the necessity of performing Relative Duties.*

VII. *Have special regard to the duties thou owest to thy relations, wherein consisteth a great part of a Christians work.* If God hath blessed thee with a family, let thy care be that God may be honoured therein, by a constant, conscionable performance of holy and religious duties. *Relative Duties* do more demonstrate piety, and true godliness, than *General duties.* The work of Grace in mens conversations doth appear much in the duties of their relations. If therefore thou profess godliness, manifest the truth and power of it in performing the duties of thy relations.

Whatsoever men may talk of godliness, except it appear in a conscionable discharge of the duties of their relations, all their talk, and profession of Religion is to no purpose. Except a servant be diligent and faithful to his Master, a Child dutiful to his Parent, a Wife loving, and obedient to her Husband, all their profession of Religion is in vain. So unless Masters, Parents, and Husbands be careful aod conscionable in the discharge of the duties of their relations, all their talk of godliness is to no purpose.

Therefore, O Young man, have special regard to thy *relative duties*: if thou be not good therein, thou art not good at all, what shew of goodness soever thou makest. A good man, but a careless master, careless of the souls of his Servants! A good man, but an harsh, unkind husband, these cannot well stand together. Men are really what they are relatively: except thou art relatively good, thou art not really good. Be therefore exactly conscionable in the duties of thy relations. If thou beest a Master, a Governour of a family, be just and merciful to thy servants, careful for the saving of their souls. If

thou beest an Husband, be kind and loving to thy Wife, let all thy commands be in love, then will they be more cheerfully obeyed. If thou beest a Father, be careful in the education of thy children, bringing them up in the nurture and admonition of the Lord; as God hath made them thy Children by natural generation, do thy endeavour to make them his children by a religious education. Know that relative duties and graces do very much grace religion.

Q. What are those special relative duties which are incumbent upon Masters and Governours of Families in reference to those under their charge?

A. 1. *Let your houses be daily perfumed by a Morning and Evening Sacrifice of Prayer and Praise unto God.* Both which were appointed under the Law, *Exod.* 29. 38, 39. and this shadowed what was to be performed under the Gospel. God renews his mercies to you every Morning, and protects you every night from manifold dangers whereunto you are subject: and can you be so ungrateful and unmindful of him, who is every moment so mindful of you, as not to offer up unto him a Morning and an Evening Sacrifice?

It is observable that *Heathenish Families*, and *Prayerless Families* are joined together, Jer. 10. 25. *Pour out thy fury upon the Heathen who know thee not, and upon the Families that call not on thy name.* Implying, that those Families little differ from Heathens in which Prayers are not daily offered up unto God. Let no business then whatsoever occasion the omitting either of Morning, or Evening Prayer. For what business can be of greater importance, than the serving of God, upon whose blessing depends the good and ill success of all our affairs? How can that Master expect a blessing from God upon his daily labours, who omits either Morning or Evening Prayer? For as God is the fountain of all blessing, so Prayer is the means he hath sanctified for the obtaining of it.

Say not, thou art willing to pray with thy Family, but knowest not how to express thy self in apt words.

As frequent use in other things maketh men perfect therein: so accustom thy self to pray alone in thy Closet, and thereby thou wilt be enabled to pray with thy Family. Rather than thou shouldst altogether forbear praying in and with thy family, out of a conceit of thine inability thereunto, I would advise thee for a while to read a Prayer out of a Book, till thou hast a confidence to pray in thy family without one.

2. *Let the word of God be frequently read in your Families*, which is not only the foundation of faith, and the well-spring of saving wisdom, but also the ground of godliness, and the guide of

practice

practice, *able to make you wise unto salvation*, 2 Tim. 3. 15. Certainly did you seriously consider the benefit that might redound to your servants by a frequent hearing the word read, you would not but be more frequent therein. Are any of them addicted to drunkenness, lying, or swearing? who knows but upon hearing the threatnings in Gods word denounced against those sins, they may for the time to come abhor and avoid the same? Or are any of thy servants unprofitable, and disobedient unto thee? who knows but upon hearing the duties of servants read out of the word of God, where they are commanded *to be obedient to their Masters in all things, and to serve them not with eye-service, as men-pleasers, but as the servants of Christ with singleness of heart*, as *Ephes.* 5. 5, 6. they may become more obedient and profitable unto thee? So that, me thinks, for thine own good as well as theirs, thou shouldst cause the word to be frequently read in thy Family.

3. *Set some time apart in every week to catechise those under thy charge, teaching them the chief Principles of* Religion; than which there is no better means to keep them from the errors of the times. If he be worse than an infidel who provides not for the bodies of those in his family, what then is he who takes no care of their souls, neglecting to instruct them in the principles of the Oracles of God?

If thou be a Master of a Family know that God hath committed to thy care the souls of all under thy charge; and by not instructing them in the Doctrines of Godliness, thou maist be guilty of their everlasting damnation. And will not the fear of soul-murther startle and awaken thee to the performance of thy duty? I know Masters are apt to reply, that this is the Ministers work, who hath properly *curam animarum*, the charge of souls committed to him; and that if he do nor warn all under his charge of their sin and misery, their blood will be required at his hands. But let all Governors of Families know, that they likewise have the charge of the souls of their Children and Servants committed unto them; and if any of them perish through the neglect of their duty, their blood will be required at their hands. Oh that all Parents and Masters of Families would be more faithful to that trust which God hath committed to them, and hence forward resolve to set upon those duties, and not to neglect them any longer.

4. *Be careful that thy self and Family keep the Lords day holy*, as by resting from all the works of thine ordinary calling; so by a conscionable performing those holy and religious duties the Lord requireth on his day. This God enjoineth every Master of a Family in the *fourth Commandment, Thou, thy Son, and thy Daughter,*

*Daughter, thy Man-servant, and thy Maid servant, and all within thy Gates shall keep that day holy.*

Look that as many of thy Family, as can possibly be spared, go with thee to the publick Ordinances. And let it be thy care, that the time before, after, and between the publick Ordinances, be not spent either idly at home in vain and worldly discourses, or in walking abroad, or in needless visiting of friends, and neighbours; but in praying, repeating of Sermons, reading some part of the Scripture, and of other good books, Catechising thy Family, singing of Psalms, and in holy Conferences. Thus you will not only keep the Sabbath day, as a day of rest, but likewise sanctifie that rest.

For thine encouragement thereunto, know and *consider that thy Godliness depends much upon thy sanctifying the Sabbath day.* As thou art strict or loose in the observation of that day, and the duties thereof, so doth thy godliness increase, and decrease.

V. *As a means and help for the constant performing these Family duties have special care of the choice of thy Yoke fellow, that thou marry a vertuous woman, one who is related to Christ, at least one that liketh and approveth the best things.* If thy Wife be not a promoter of godliness in the Family, she will be a hinderer thereof. The Scripture in setting forth the wickedness of *Jehoram*, renders this as the reason thereof, *that he had the daughter of Ahab to wife*, 2 Chron. 21. 6. Therefore, O Young man, in seeking after a Wife, it will be thy wisdom,

1. *To look more after righteousness than after riches; to enquire more after her piety, than after her Portion: to know rather with what Religion she is endued, than with what estate she is endowed.* Alas what is the richest portion, the most exquisite beauty, and the rarest parts, in comparison of a mind enobled with Grace and Vertue?

A Wife as well as an Husband is the greatest outward comfort or cross in the World: So that to err once in the choice of a Wife, is in a manner to be undone for ever. Therefore, O Young man, be sure thou seek unto God by Prayer for his direction and assistance in this great work, upon which much of thy future happiness, or misery doth depend.

2. Next to Piety, *Prudence and discretion is to be looked at in a Wife.* For *wisdom exceeds folly as much as light exceeds darkness*, Eccles. 2. 13. And indeed *what is beauty without discretion, but a Jewel of gold in a Swines snout?* Prov. 11. 22. And *Solomon* by way of commendation setteth forth a prudent wife to be a special gift, and principal blessing of God, such as excelleth all other temporal blessings whatsoever.

3. *Marriage-affection requires some external amiableness, that she*

*be a pleasing person, in whom thou maist delight. Though* (as the Wise man speaketh, Prov. 31. 30.) *favour be deceitful, and beauty vain*; because they are subject many ways to decay, and vanish away; yet favour and beauty may serve for the rooting, and setling of affection at the first.

4. *In regard that marriage is the foundation of a Family and Posterity, a Portion is not to be contemned, though not chiefly to be desired.* Therefore in seeking a Wife, let not wealth and riches be chiefly in thine eye, as if thou wert going about a purchase, and wert to wed not the Woman, but her Wealth: but look more to her *inward* goodness, than to her *worldly goods*.

Lastly, For a conclusion of the whole, *In the careful observation of all these directions, Give diligence to make thy Calling and Election sure.* It will not suffice me to press thee to do something, that so thou maist have hope; I would perswade thee to thy whole duty, that so thou maist have assurance that it shall be well with thee.

Young man, thou art going forth into the World, how thou maist prosper in it notwithstanding all thy skill and care, God only knows. Who can tell what crosses thou maist meet with in thy very entrance, that they may dash all thy hopes? And if thou hast never so fair and hopeful a beginning, yet who knows what may be thy lot before the end of thy day? Why now wouldst thou get above all casualties and crosses, and at once be a conqueror of all the world? Wouldst thou have thy quiet and contentment out of the reach of winds and storms? and be able to live cheerfully in every condition? Make Heaven sure and 'tis done. Thon maist then hoyse up thy Sails, commit thy self to the Wind and Seas, make on thy voyage, and never be appall'd at the storms on the way; whilest thou hast this assurance thou shalt come safe to Harbour, and not an hair of thy head perish.

Thus have you, dear youths, the desires and breathings of my soul after your happiness here and blessedness hereafter, expressed in some useful directions suitable to your present state and condition, shewing you how to deport and carry your selves both in your general, & particular calling so, that you may please God in all things here, and live with him in everlasting blessedness. Now my hearty request to you is, that you will not content your selves with a bare reading of them, but resolve with the assistance of Gods Grace, to enter upon the real practice of them. And oh that the Lord, who alone teacheth to profit, would please so to set them home upon your hearts, that they may tend to your spiritual good here, and eternal salvation hereafter.

O Young men you are now flowers in the bloom, you are those

first-

*first-fruits* which should be offered to the Lord: Oh that now you would consecrate your selves unto God, and his service: Oh that while you are Young, you would with *Isaac* give your selves to Prayer and Meditation, and with *Samuel* serve the Lord from your youths; and with *Obadiah* fear the Lord from your youths: and with young *Josiah*, do that which is right in the sight of the Lord: Oh that you would set these mens lives as Copies for your imitation, giving up your selves intirely, and unfeignedly to the Lord in a truly gracious life.

O Young men, you are now in your preparations for Eternity, and therefore had need to be very watchful over your selves, *to see that you walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil,* Ephes. 5. 15. Little do you consider how much dependeth upon this moment of time, which God for the present is pleased to vouchsafe unto you, even no less than the whole weight of eternity. Upon your well, or ill-improving of your time, and talents here, depends your everlasting condition, that estate which is to be for ever and ever. O! what folly, and madness then must it needs be in you, to suffer your Lusts, or wicked companions to Steal away this Jewel, your precious time which is more worth than all the World? Oh that for the future you would so live every day, as those that live for Eternity. It is sadly evident that too too many losing their first and tender years, in conclusion lose their souls also.

O Dear Youths, Behold the arms of free grace are yet open to embrace you, if now you will abandon your youthful lusts, and cordially turn unto God, who is willing to forgive, yea willing to forget all former miscarriages, upon the reforming your lives; *Turn ye, turn ye therefore from your evil wayes, for why will ye dye?* Ezek. 33. 11.

In this small Treatise, I have set before you life and death, Heaven and Hell, happiness and misery. Know assuredly that as you chuse now, so shall you speed hereafter, Oh then for the Lord Christ's sake, and for the sake of your poor souls, choose that good part which shall never be taken from you: walk in the path which leads to life, and happiness, that you may not perish, and be tormented with the Devils in hell fire to all Eternity.

And now my friend, I bid thee farewel. Take these words along with thee, let them ever be before thine eyes, and upon thine heart, and then go on thy way. Good counsel be with thee, that thou maist guide thy affairs with discretion: and good success be upon thee that thou maist eat the fruit of thy good doings. I wish first that thy soul may prosper, and then I also wish that thy body may prosper, and thy family may prosper, and thy estate

eſtate may proſper, as thy ſoul proſpereth.

The Lord be with thee, in all that thou ſetteſt thine hand unto. The Almighty bleſs thee: let his bleſſing be upon thy labours, let his bleſſing be upon all thy ſubſtance: let him help thee in thy work and increaſe thy ſtore: let his Sun ſhine upon thy Tabernacle, and let the light of his Countenance make glad thine heart: let him guide thee with his eye, hold thee in his hands, carry thee in his boſome, till he hath lodged thee ſafe in the everlaſting Reſt. *Amen.*

*FINIS.*

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II. *Follow thy worldly buſineſſes with an Heavenly mind.* 27
1. *By raiſing matter of heavenly meditations from the ſame.* 28
2. *By oft lifting up thine heart to God in ſhort ejaculatory Prayers for his direction, aſſiſtance and bleſſing on thy pains and endeavours.* 28
III. *Be juſt and honeſt in thy dealing with men, avoiding all guile and deceit.* 28
*The hainouſneſs of ſundry Vices whereunto young men are addicted, is ſet forth with ſeveral preſervatives againſt them: The Vices are*
1. *Drunkenneſs.* 31
2. *Wantonneſs and Uncleanneſs.* 34
3. *Prophane and raſh ſwearing.* 37
4. *Lying.* 42.
IV. *Directions in reference to thy thoughts, words and actions, concerning which are given,* 1. *General,* 2. *Particular Directions.* 45
General *Directions are theſe,*
1. *Engage thy ſelf deeply in a deſign for Eternity.* 50
2. *Let thy whole life be a proſecuting and ſerving thy godly deſign.* 51
*That thou maiſt the more effectually proſecute it, and proſper in it,*
1. *Let faith and love be the root of thy life, and the ſeveral actions of it.* 51
2. *Let the word, and will of God be the rule of thy actions.* 52
3. *Let the glorifying and enjoying of God be the end of thy life, and of all the duties of it.* 52
Particular *Directions for ordering our lives and actions according to godlineſs are theſe,*
1. *Beware of living in the wilful omiſſion of any known duty.* 53
2. *Live not in the practice of any known ſin.* 55
3. *If thou haſt been overtaken with any ſin, and thereby made a wound in thy Conſcience, ſeek an healing plaiſter by ſound Repentance and faith in the blood of Chriſt.* 55
4. *When through grace thou art recovered, take heed of falling back again.* 56
5. *Be moderate in all things.* 56
V. *Directions in reference to your carriage towards others.* 56
VI. *Have ſpecial regard to thy relative duties.* 69
*The ſpecial relative duties incumbent on Governours and Maſters of Families, are theſe,* 70
1. *Let your houſes be daily perfumed by a Morning and Evening Sacrifice of Prayer and Praiſe unto God.* 70
2. *Let the word of God be frequently read in your Families.* 70
3. *Set ſome time apart in every week to Catechiſe thoſe under your charge, teaching them the chief Principles of Religion.* 71
4. *Be careful that thy ſelf and Family keep the Lords day holy.* 71

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